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University of Michigan Studies

HUMANISTIC SERIES

VOLUME XXI

THE MINOR PROPHETS IN THE FREER COLLECTION AND THE BERLIN FRAGMENT OF GENESIS

THE MACMILLAN COMPANY
NEW YORK · BOSTON · CHICAGO · DALLAS
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MACMILLAN & CO., LIMITED
LONDON · BOMBAY · CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

THE MINOR PROPHETS
IN THE
FREER COLLECTION
AND
THE BERLIN FRAGMENT OF GENESIS

BY
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New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN AND COMPANY
1927

PRINTED IN THE UNITED STATES OF AMERICA

Set up and electrotyped. Published October, 1927.

Norwood Press
J. S. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.

PREFACE

The cost of publishing this volume as well as of the Facsimile volume accompanying it has been paid from the income of the Freer Research and Publication Fund.

The Papyrus of the Minor Prophets in the Freer Collection has been edited by Mr. Sanders, but for the opportunity to use unpublished material on the different Versions in Coptic he is under special obligation to Professor Schmidt. The editor is also indebted to Professor Rahlfs and the Septuaginta-Unternehmen in Göttingen for the permission to use the extensive apparatus gathered there, to Professor Lake and Harvard University for the loan of photographs of Septuagint manuscripts, to Mr. A. M. Todd of Kalamazoo for the loan of his copy of the Complutensian Polyglot, and to the Vatican Library, the Staatsbibliotek in Berlin, the Biblioteque Nationale, the Library of the Escurial, and the Royal Library in Turin.

The publication of the Berlin Papyrus of Genesis has been made by both editors, yet with such division of work that Mr. Schmidt takes the final responsibility for the history of the manuscript and for the reprint of the text in so far as it is preserved in the Papyrus, while Mr. Sanders assumes responsibility for the remainder of the Introduction, for the filling out of the *lacunae* in the text, and for the Notes. This is however only a division of responsibility and the work of neither editor should be considered confined to the field of his allotment.

THE EDITORS

August 8, 1927

AN EXPLANATION

The Berlin Papyrus of Genesis was made use of to the fullest extent in the text of the edition of Genesis by Professor Rahlfs, which appeared in 1926, and even an extensive description given in the Introduction, p. 20ff. This was made possible by the use of photographs obtained in the following manner.

In 1923 complete photographs of the Papyrus had been made for Mr. Sanders at his expense and also the negatives were included for use in making the Facsimile. After the first draft of the text had been completed by him in 1924, a second set of prints was made from the negatives and sent to Professor Rahlfs at his request, but without the knowledge or consent of Professor Schmidt. This seemed to Mr. Sanders only a due return for the kindness with which the entire Septuagint apparatus at Göttingen had been placed at his service by Professor Rahlfs for use in the edition of the Papyrus of the Minor Prophets. No request was made for the privilege of prior publication and at that time the publication of the edition of the Septuagint by Rahlfs seemed financially impossible in Germany. Mr. Sanders also believed that he could rely on the fairness of Professor Rahlfs and that the special edition of the Berlin Genesis would appear within a short time.

Unfortunately our edition was considerably delayed through the union with the Minor Prophets, to which study extensive additions were made on the Coptic side from material obtained by Professor Schmidt, and through other unexpected hindrances both to editors and printers. Yet in spite of this delay the publication of the Rahlfs' Genesis was quite as surprising to Mr. Sanders as to his co-editor, for no announcement had been made to him by Professor Rahlfs of the anticipated publication and still less had permission been asked to make use of the photographs in a prior publication.

Furthermore scholars can hardly feel under special obligation for the prior publication of the Rahlfs' edition, since the text of the Papyrus has been very hastily and incompletely reproduced, as a comparison of the two publications will easily show. In the case of so old and fragmentary a papyrus photographs alone do not suffice and

Professor Rahlfs should in his own interest have awaited the complete publication. Neither had he personally any sufficient cause to complain of the inaccessibility of the evidence of the Berlin Genesis in spite of the long delay in its publication, for in 1908 he was offered the chance of joining with Professor Schmidt in an edition of this important Papyrus, but refused, though he had occasioned the offer by the request that the publication be entrusted to him.

On the other hand Professor Schmidt can hardly be blamed for wishing to share in the study of a manuscript which he had purchased. So his copy of the text of the Papyrus remained unused, as other publications and travels kept him employed until the outbreak of the World War, which caused the abandonment of all hope of an early publication. He was accordingly most pleased in 1922, when he learned of the projected publication of the Papyrus of the Minor Prophets by the University of Michigan, as this presented the opportunity of publishing the Berlin Genesis under the same auspices and would at the same time provide for the heavy cost of printing and reproduction.

Professor Rahlfs is therefore in error in his Introduction, p. 21, when he states that Professor Schmidt had at first wished to publish the Papyrus himself — a plan that had never existed — and that he had later entrusted this task to Professor Sanders. Such a publication was at no time under consideration, and Professor Rahlfs must have known from conversation with Mr. Sanders that the two editors were to carry out the work in common. There is accordingly no foundation for the later reproach, that Professor Schmidt had entrusted to an American a publication, which should naturally have fallen to the Septuaginta-Unternehmen.

THE EDITORS

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PART I

THE MINOR PROPHETS IN THE FREER COLLECTION

I. HISTORY OF THE MANUSCRIPT

THE Washington Manuscript of the Minor Prophets (Greek MS V[1] in the Freer Collection of the Smithsonian Institution) was bought in Cairo in 1916 from Maurice Nahman. It formed a part of a purchase of manuscripts, chiefly Coptic, which was made by Dr. David L. Askren, of Medînet el-Fayoum, for Mr. Charles L. Freer and the J. Pierpont Morgan Library. The draft sent in payment was lost on a steamer which was torpedoed in the Mediterranean; and on account of the hazardous state of transportation all the manuscripts were packed in a large tin box, which was sealed by the American consul and placed in the vault of a bank in Cairo.

There the manuscripts remained till the early spring of 1920, when the work of the first Near East Expedition of the University of Michigan brought Francis W. Kelsey to Cairo. The box containing the manuscripts was received and unpacked by him. On account of the extremely fragile condition of the papyrus of the Minor Prophets, however, he thought it best to refrain from disturbing the fragments, and showed them only to Professor Bernard Grenfell, who happened to be in Cairo and opened them up only enough to identify the contents. Mr. Kelsey took all the manuscripts immediately to Rome. Here the Coptic MSS, which belonged with the important collection acquired by Mr. J. Pierpont Morgan in 1911, were delivered to Professor H. Hyvernat, and the papyrus of the Minor Prophets was forwarded by the American Embassy to the Library of the University of Michigan.

At the time of purchase the fragments of the papyrus were packed in cotton in two small boxes, and these were sent to the United States without repacking. They were received at the Library of the University of Michigan in May, 1920, and were later opened by me in the

[1] For Greek MSS I–IV (I. Deuteronomy and Joshua, II. Psalms, III. The Four Gospels, IV. The Epistles of Paul) and the Coptic MSS of the Freer Collection see volumes VIII, IX and X of the Humanistic Series of University of Michigan Studies listed at the end of this volume. The Freer Collection is now in the Gallery erected by Mr. Charles L. Freer in Washington, D.C.

presence of the Librarian, William Warner Bishop. We merely assured ourselves that the fragments had come through without damage and closed the boxes again and placed them in the Library vault. It was thought best not to remove the fragile fragments from their original packing until we should be prepared to photograph each fragment upon its separation from the mass and make the best possible provision for permanent preservation.

As temporary retainers for the fragments we took sheets of blotting paper, 18 by 24 inches, and folded them in the middle. Sheets of glass 10 by 18 inches were provided both to support the folder and to cover the fragment or fragments within the folder. Large trays were secured on which several folders could be packed and carried away to the vault after the fragments had been placed within and photographed.

During November, 1920, the still cohering remnants of a papyrus book (Plate I) were separated into 28 fragments, each forming approximately three fourths of a leaf. It was not necessary to use moisture in order to separate the leaves, though they cohered considerably, especially on the decayed edges. The exposure of the papyrus to moist air had a slight tendency to make the leaves separate and curl at the edge. In separating the leaves a long, thin-bladed knife was inserted and the top leaf gradually raised along the edge. As the knife moved farther under the leaf a thin piece of card-board was pushed in behind it to serve as a support to the separated portion. In spite of the very fragile character of the papyrus, it was possible to raise without material damage each of the 28 leaves and to place them in the prepared folders. As soon as a leaf was laid in its folder, a sheet of glass of suitable size was placed over it, and the upper side of the leaf was photographed through the glass. Then the glass was removed; the folder of blotting paper was closed and sheets of glass were placed both under and above it. When these were pressed together, the papyrus in the blotter was held in place and the folder could be turned over, thus making it possible to photograph the under side of the leaf. Complete notation of leaf number, distinction of sides, position of fragments, etc. was made on the outside of the folders.[1]

[1] The leaves were numbered as taken off, 1 to 28, beginning in Malachi. The addition of one leaf at the end and five including fragments at the beginning causes facsimile pp. 65–66 to correspond to original leaf 1 and pp. 11–12 to former leaf 28.

Plate I



First Appearance of the 28 Papyrus Leaves.

When these 28 leaves were removed the bottom of the box was found full of small fragments (Plate II). The second box was also opened and found to contain similar fragments (Plate III). Photographing was abandoned at this point, as no arrangements had been made for preserving the small fragments.

At the meeting of the Archaeological Institute of America, in December, 1920, a preliminary report was made on the basis of the 28 leaves photographed, and a resumé of this report appeared in the Harvard Theological Review for April 1921 (vol. XIV, pp. 181–187). There I inferred from the inverted order of leaves 14 and 15 and the turning over of leaves 20 and 21, that there could have been no binding in ancient times. In this conclusion I relied on the statement that the leaves had not been disturbed, although leaves 14 and 15 seemed to have been separated from the mass at some time previous to my work. I did not however at first place much weight on this fact, as none of the leaves cohered to their neighbors very strongly.

Early in 1921 a special room in the University Library was set aside for my use, neither janitor nor watchman being able to enter. It was determined to continue with the system of blotters with glass covering the papyrus and to arrange the small fragments as far as possible in their original leaves before again photographing. It was immediately discovered that the second box contained fragments of the tops of the 28 leaves already separated and photographed. It was evident that some sharp instrument, as a spade, had cut through the MS while it was still embedded in the sand, and the tops of all the leaves had been taken out first and thereafter kept in a separate box after being separated from dirt. The finders had then carefully removed the sand from around the remainder of the MS and lifted out intact the mass of unbroken leaves. The smaller fragments were then gathered up and probably the surrounding dirt sifted for further fragments. All of these were put in the bottom of the larger box, naturally on cotton, and then the larger fragments laid on these.

Among the fragments from the tops of the leaves were found three clusters of 7, 4, and 3 leaves each. This assisted in locating these fragments. Also the four-leaf cluster still retained the binding edge, so as to form two double-leaf fragments and in the middle of these was a piece of the original binding thread. There was thus preserved the middle of an original quire. On locating the fragments with their

respective leaves it was found that they belonged to leaves 13 to 16, but that here the order was 13, 15, 14, 16. This is the correct order to correspond with the text, so that we are now certain that the finders accidentally or intentionally opened the mass of large fragments and took out leaves 14 and 15, the middle of the mass, and then returned them to the MS at the same place but with inverted order. My original assumption that the MS was made up of a mass of separate leaves was thus disproved and it only remained to explain the reversal of sides in the leaves 20 and 21. No additional evidence was gained from the tops of these, so we can not determine whether the turning took place before the burial of the MS or was due to the finders. What little evidence we have favors assigning the change to ancient times, for leaves 20 and 21 cohered to each other and to their neighbors quite as firmly as any other leaves. Yet we must remember that the MS had been closely packed and in a vault for four years after it was sold to our representative. If the change took place in ancient times, these two leaves must have been torn loose from the binding while the book was still in use.

By the aid of the concordance all the larger fragments were readily placed with their appropriate leaves, the two double-leaf fragments being cut apart on the binding edge after the exact order had been noted. The smaller the fragments the more difficult it was to locate them. Fragments were found belonging to the four leaves preceding and to one following the 28 nearly complete leaves. Certain other fragments seemed to be in a slightly different hand and manifestly did not belong to the Minor Prophets.

The number of folders was increased to 35, one for each leaf preserved in part, one for the unplaced fragments, and one for fragments of another MS. A careful copy was then made of each page, using the Swete text to supply all missing portions, but enclosing such *lacunae* in heavy brackets. The utmost care was taken to restore the original lines, where any evidence was preserved, and to approximate them, where evidence was lacking. As one side of the fragments was more easily legible than the other, that was kept the upper side in the five fragmentary leaves, and a copy made of that side only. I did not venture to turn the small fragments again and again, as would have been necessary, if I had tried to carry a copy of both sides. The small fragments were so light and fragile, that a breath of wind would have



Papyrus Fragments at Bottom of First Box.

scattered or destroyed them. Therefore the windows of the room were never opened and care even was taken to avoid coughing or sneezing near the fragments.

The small fragments were studied one at a time and usually allowed to rest on a small pasteboard card during the study. As the letters were always dim, it was necessary to try different angles of light and even to carry the papyrus near the window. As soon as a fragment was located, its position was marked on the dummy sheet of that page, so that I had at all times before me a text showing all missing portions. Naturally when a whole word or a distinguishable portion of a word was legible, the concordance could be used. Yet because of the frequent recurrence of the same words or even phrases, the concordance often gave only helpful hints. When parts of two or more lines were preserved, the position of letters in the dummy text was most helpful, and correspondingly the locating of each new fragment served to correct or to make more certain the line divisions in the more fragmentary portions. The dummy text was constantly changed to keep pace with increasing knowledge. This sometimes involved recopying pages that had been often reconstructed. Because of the strain on the eyes in working with such dim fragments I was seldom able to devote more than an hour and a half a day to this work. For this reason it was June, 1922, before I completed my first arrangement of the fragments. Naturally I had up to this time read but one side of the five more fragmentary leaves. By the method used in photographing, these leaves were then turned over without disturbing the position of the fragments, and the other side was read and a careful copy made of each page. In several cases this involved changing the position of fragments, which had been tentatively located from reading the upper side only. In the end this proved helpful, for the removal of such errors always enabled more fragments to be properly located.

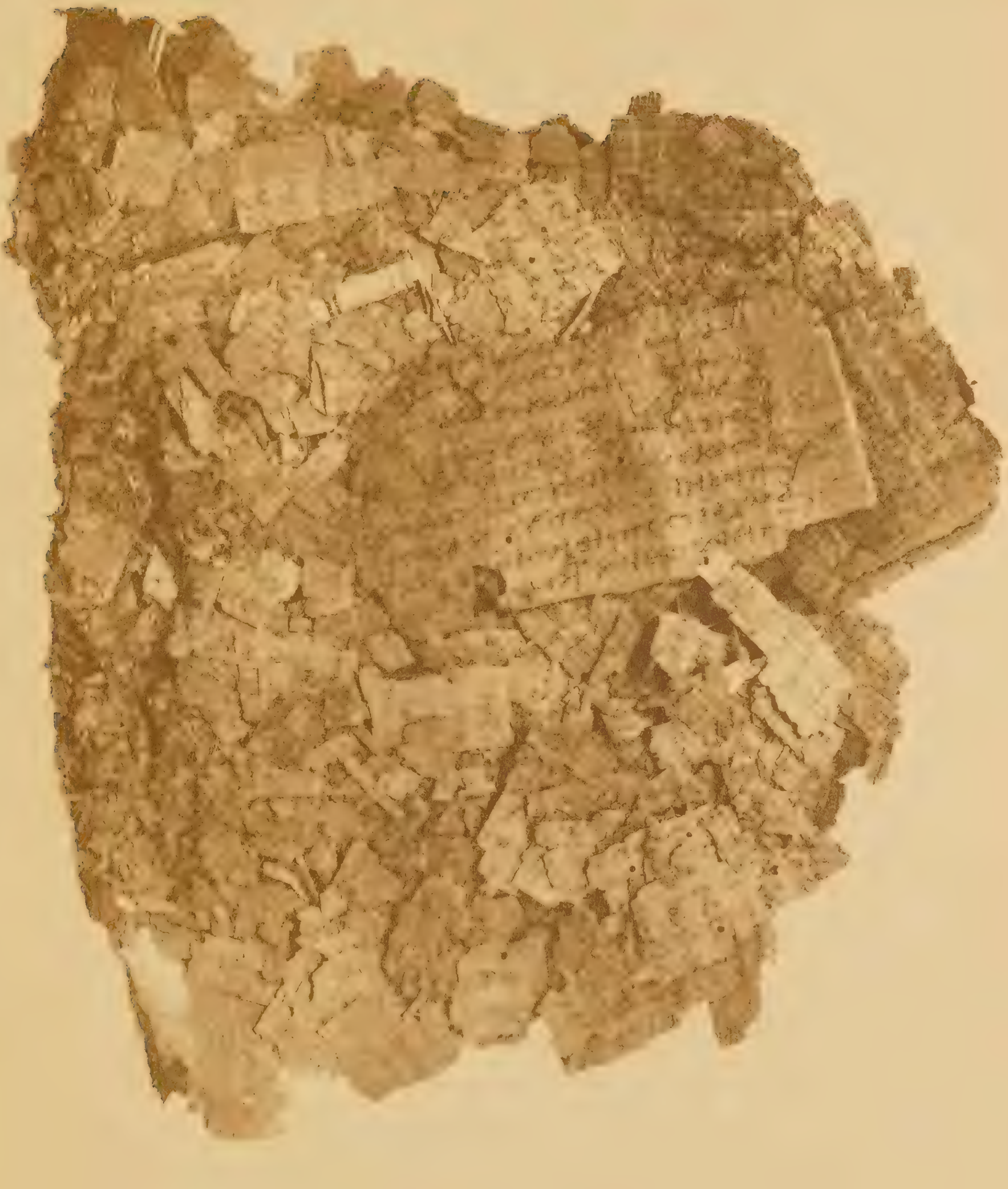
When all possible fragments had been located, I proceeded to mount the reconstructed leaves in permanent form. For this purpose I needed glass both thin and strong and without defects. This was furnished by the University Hospital in the form of large, used X-ray plates, which I had thoroughly cleaned and cut in the desired size, seven by thirteen inches. The large fragments were then taken out of the Library vault and united with their respective pages. The heavy glass under which I had kept the fragments while working was removed, and after seeing

that the fragments were placed as accurately as possible, one of the thin glass plates was carefully placed on a page after a little gelatine dissolved in warm water had been touched on the lower side of the glass to correspond with the smaller fragments. In spite of the utmost care the position of small fragments was in a few cases slightly changed by the movement of the air or the attraction of the glass. This slightly disturbs the alignment in a few places. Even before it dried the gelatine held the fragments in place, while the leaf firmly held between glass was turned over, the folder removed and a second plate of glass placed on the other side. On this glass no gelatine was used. I mounted thus not only the 33 leaves of the MS, which I had restored, but in a separate leaf all the unplaced fragments of the MS. All the fragments in a different handwriting, which seemed to belong to another MS, were mounted as a second extra leaf. Naturally in placing these small fragments nothing was attempted except to have them as legible as possible.

At this point I obtained a helper from the University Bindery, and while I held the leaf in a horizontal position firmly between the two plates of glass, she placed a binding about the entire edge. A strong cloth and special paste were used and each leaf was placed in a horizontal position under pressure until dried. The contraction of the binding cloth as it dried drew the glass plates closer together, so that all fragments were held in place, even if the slight application of gelatine should fail.

In September, 1922, experimental photographs were made of all pages and these were used for my studies in Europe during the winter of 1922–1923. In the fall of 1923 all were rephotographed, with the use of 1000-watt electric lights placed on each side at an angle of 45 degrees. These photographs seemed to be as good as could be expected from such dim and discolored fragments, and they have been used for the facsimile edition, which appears simultaneously with this volume. Most of my study of the MS has been made with the aid of the photographs, but the mounted papyrus leaves were retained in the Library vault and were consulted in all cases of doubt. Now that the edition is completed, the papyrus has been delivered to the Smithsonian Institution, Washington, D.C., where it will be preserved in the Freer Gallery. In this introduction it is referred to as W.

Plate III



Second Box of Fragments.

II. PALAEOGRAPHY

1. Material, Form, Size of MS

The papyrus is thin and was of excellent quality. Utmost attention is necessary in order to distinguish between recto and verso, since the papyrus was made under such pressure that both the perpendicular and horizontal grain caused by the fibers of the reed show on both sides. However, by carefully noting the points of contact of the different pieces making up a layer, and also all the damaged portions, especially the edges, it was possible to distinguish recto from verso in all cases.

In mounting the MS the pages were numbered from 1 to 68, but since pages 1 and 2 were used for the small unplaced fragments the first fragmentary leaf is now numbered pages 3 and 4. My examination showed that all the even numbers were recto and all the odd verso, up to and including pages 37–38. The rest of the leaves to the end of the MS were arranged in reverse order, all the odd pages being recto and the even verso.

This variation can not be due to chance, for the only four leaves found in part unbroken on the binding edge are the leaves formed by pages 35–36 joined to 41–42 and 37–38 to 39–40. Also between the top fragments of pages 38 and 39 I found a piece of binding thread still in position as already noted in regard to leaves 14 and 15, on page 3. The position of the binding thread and the two double leaves in the middle of the book, as well as the succession of recto and verso, indicates that there was only a single quire in the part of the book preserved.

Other papyrus books formed of a single quire are not exactly rare, but are mostly early. The first instance of this to be discussed was the fragment of St. John's Gospel, No. 208 in vol. II of the Oxyr. Pap. and No. 1781 in vol. XV, which must have contained approximately 25 sheets or 50 leaves in a single quire. This is dated in the third century. Four Coptic examples are reported by Schmidt, Texte u.

Untersuchung. XXXII, 1, p. 7, namely the First Epistle of Clement (Achmimic) with 41 written leaves and 3 blank at the end; the Sayings of Solomon[1] (Achmimic); a gnostic papyrus of 72 leaves, compare Sitzungsbericht. d. Preuss. Akad. 1896, 2, p. 839, all from the White Monastery near Sohag. These have been dated in the 4th or 5th century. Other Coptic examples are the Heidelberg Acta Pauli, edited by Schmidt in 1914, and the Epistula Apostolorum, originally 46 leaves, published in Texte und Untersuchung, vol. 43, pp. 4 ff. A good Greek example is the 3rd century Homer in the Morgan Library, 62 leaves; cf. Sitzungsber. d. Preuss. Akad. 1912, p. 1202 f.

We should probably class here also the Homer fragment, Pap. cxxvi, published in Classical Texts in Brit. Mus. Plate VI, though only 9 sheets, or 18 leaves, are preserved. These contain the Iliad, Book II, l. 101 to IV, l. 40. The sheets are written on the recto only and have 48 to 50 lines to the page. This seems to be the middle part of a book. If it originally contained four books of the Iliad, about 700 lines are lost at the beginning and 500 lines at the end, so 14 or 15 more leaves would have been needed at the beginning and 10 or 11 at the end. This would call for a book of some 44 written leaves and four blank at the end.

The Hermas Papyrus of the University of Michigan (Pap. 917) is still another example. This had at least 80 leaves (there were probably about 100) and it seems to have formed a single quire. We may also mention the Berlin Papyrus of Genesis, 16 double leaves, which is published in the second part of this volume. It had one blank leaf at the end.[2] The Coptic John, edited by Thompson, 1924, had once 50 leaves.

It is certain that the papyrus of the Minor Prophets, in so far as it is preserved, formed a single quire. If, however, the whole of Hosea was contained, as seems certain from the small fragments shown on pages 1–3 of the Facsimile, about 12 pages more of text once existed at the beginning. Therefore there would have been 48 pages, 24 leaves up to the middle of the binding and only 30 pages, 15 leaves, after that

[1] A letter from Schmidt gives the size as 81 leaves, while he estimates the fragmentary Acta Pauli at 60 leaves. Schubart, Das Buch bei den Griechen und Römern, p. 126, describes this as the earliest form of codex. Cf. as a late example Brit. Mus. Pap. 1419, a tax register after 716 A.D., 33 leaves in one fold, or quire.

[2] Though small, a third-century Stockholm Papyrus on Alchemy may be mentioned. It is complete in one quire of 14 leaves. It was published by O. Lagercrantz, Papyrus graecus Holmiensis, Leipzig, 1913. Similar is Pap. Leiden, x.

point. If on the other hand we assume that there were two quires, we must explain why the second had 30 leaves and the first only about 10. Also if we admit a small first quire, we must grant that the writer so folded his double leaves as to have recto on the outside and verso on the inside of each doubled leaf in that quire, though he placed the leaves with verso on the outside in the second quire. Furthermore we have the above cited examples of large quires constituting whole books, but we know no cases of quires larger than 12 leaves in books containing more than one quire.

On the whole, then, it seems best to assume one large quire in this book, though that means that some nine leaves at the end were not used for the Minor Prophets, nor in fact written by the same scribe. These leaves may have been used somewhat later for another work, as fragments in a slightly different hand, but of the same general date, were found in both boxes of fragments. The papyrus also is similar, but is too decayed to venture the assertion that it is the same. These fragments are shown on pages 69 and 70 of the Facsimile and have not thus far been identified, as they are both small and illegible. Aided by a suggestion of Dr. Rendel Harris I have recently read with certainty [ε]ζεκι̣ηλ before *βοα και λεγει*, so it is probable that we have a citation or explanation of that Prophet. Many other legible words indicate that the work was Christian. If my assumption is right, the fragments should belong to the beginning of the lost work, the last six or seven leaves of which were perhaps lost, as also the first six of Hosea, before the papyrus was buried in the sand. If the whole manuscript formed a single quire, the farther the leaves were from the middle the more likely they were to be torn or worn off. This would explain the almost complete loss of Hosea and of whatever served to complete the manuscript. The extremely awkward shape of the book may even have caused the outer leaves to be cut apart on the binding edge, so that the leaves might lie flat. The awkward shape of such books was well shown by the bound Coptic books mentioned above. If leaves had become loose in ancient times, it would have been easy to turn or misplace them. This is the best explanation for the circumstance that pages 25–28 were found in the order 26, 25, 28, 27, when the manuscript was opened. On this question compare also pp. 3 and 4.

The largest leaves now measure $5\frac{1}{2}$ by $11\frac{1}{2}$ inches (140 by 295 mm.) and all leaves approximate 5 by 11 inches. The binding edge is five

eighths of an inch or 16 mm. wide on pages 35 to 42, where it is preserved entire.[1] The outer margin is preserved in some places to the width of an inch, 25 mm.; as the column of writing is $4\frac{1}{2}$ inches (108 mm.) wide, the original width of the leaf was not less than $5\frac{7}{8}$ inches (146 mm.). The top margin is in all cases lost, together with a part or all of the first line. The bottom is well preserved and in places reaches a width of $1\frac{1}{2}$ inches (38 mm.). As the written portion is $10\frac{3}{8}$ inches (263 mm.) long, we can hardly assume the length of the leaf to have been originally less than $13\frac{1}{2}$ inches (344 mm.). The original size of the papyrus sheets used for the double leaves was thus about $11\frac{3}{4}$ by $13\frac{1}{2}$ inches (300 by 344 mm.). This exceptional size is a further indication of the excellent quality of the papyrus. We may compare the above-mentioned Homer fragment, Brit. Mus. Pap. cxxvi, which measures 11 by $11\frac{3}{4}$ inches.

The writing is in one column with 46 to 49 lines to the page.[2] The lines average about 30 letters in length. There are very few lines with a marked excess, but the lines are infrequently a good deal shorter. Words were carefully divided at the ends of lines, and if much vacant space was left, a line filler (>) was sometimes used. As the ends of lines are often dim or defective, it is not possible to determine whether these marks were regularly used with shorter lines.

2. Ink, Writing, Date

The ink is dark brown and has faded little. There is little difference between the ink used by the first scribe and by the early correctors, although at times corrections seem paler. A later hand or hands used an ink that was distinctly darker.

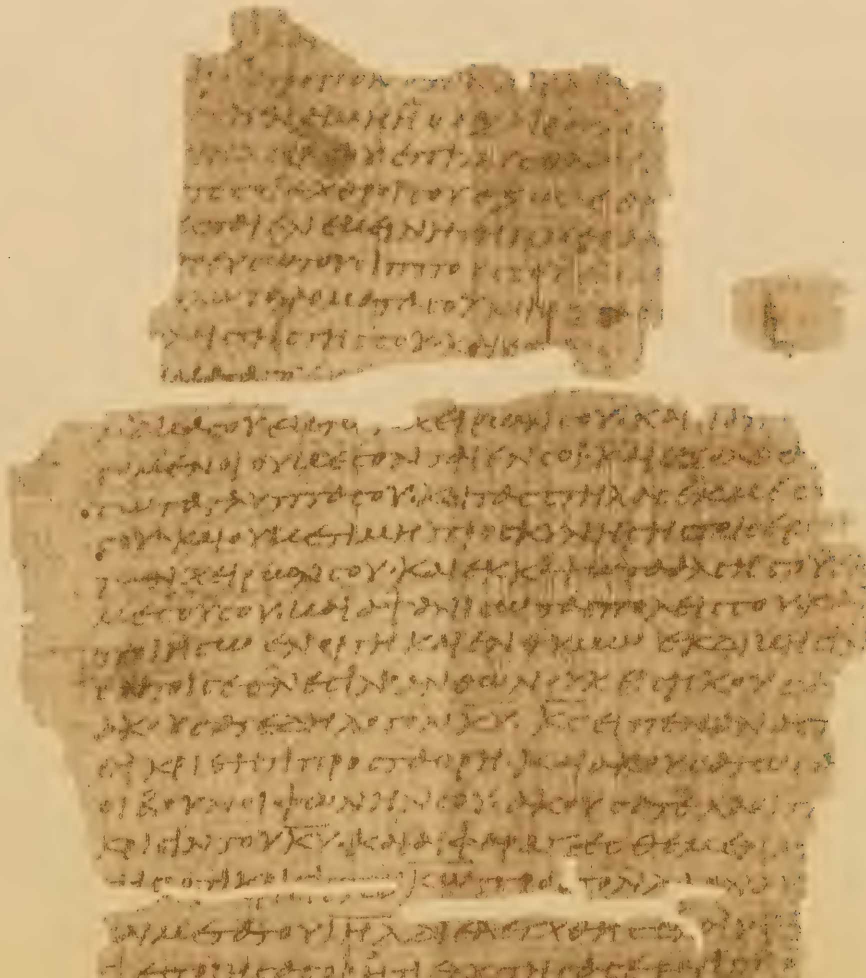
The writing is a sloping uncial of the oval type with a decided leaning to the cursive, especially in the linking of certain letters. Also at the ends of lines, when it was necessary to crowd a little, the scribe inclines more to cursive forms of letters. It is clear that he was more accustomed to cursive writing, but was striving to adapt his style to use for a book.

This sloping hand is now recognized as possible even for literary

[1] It is possible that a slightly wider inner margin was allowed for leaves farther from the middle, as pages 45 and 46 show three-fourths of an inch, 18 mm., inner margin. No other leaf shows an excess, so it is doubtful whether this was due to design or to carelessness. Cf. Schubart, op. cit., p. 127.

[2] Cf. Brit. Mus. Pap. cxxvi, which has 48 to 50 lines to the page.

PLATE IV





Page 19, Micah v, 8 – vi, 10.

purposes from the first century A.D. on, but it is difficult to date exactly the purely literary types of it. We shall do better to make our comparison with the cursive hand of documents and letters, paying special attention to the more cursive forms in our manuscript. See Plates IV and V.

A good document to compare is No. 72 of Vol. II of the Amherst Papyri, Plate XVIII, which is dated in the year 246 A.D. To be sure, our papyrus does not use the cursive forms of most letters consistently, and at times it shows cursive forms not found in this short document, but there is frequent agreement in the more characteristic letters such as the small omicron, the flat-topped sigma, the flat-bottomed beta, and the mingling of literary and cursive forms of kappa.

Another document which offers good parallels is No. 114 of Vol. II of the Catalogue of Greek Papyri in the John Rylands Library, Plate 19, which is dated before 281 A.D. In this we may note particularly the awkward beta with open top and flat bottom, which is rarely found in our papyrus. It also agrees in the two forms of kappa (κ, ϰ) and two of omega (ω, ϖ), as well as in a rare form of upsilon (ϒ), which our papyrus shows three times (Micah, 5, 10; Obadiah, 1, 5; Zachariah, 6, 15), and in one of pi (π) found in Zach. 3, 8. With both of these documents our papyrus shows similarity in the way α, γ, δ, ε, η, cursive κ, λ, τ, and ω are linked to the following letters.

Good parallels to this hand are found also in many of the letters addressed to Heroninus, Papiri Greco-Egizi, Vol. II, which can be dated soon after 250 A.D. We may add that a flat-bottomed omega is used by the *diorthotes* in Habak. 3, 2 and 11, and once by the first hand, Zephaniah 1, 4, εξαρω, though it is there made with two strokes.

Of book hands we may compare British Museum, Pap. cxxvi (Plate VI of Classical Texts from Papyri in the Brit. Mus.), though that is distinctly older and less cursive. The Tryphon fragment on the verso of the Homer Papyrus (Plate IX of Class. Texts) is of the same sloping type and closer to our writing both in age and in cursive character. Kenyon, Pal. of Greek Pap. p. 105, notes that these must now be dated in the third century, though formerly placed in the fifth. This view is supported by Schubart, Einführung i. d. Papyruskunde (Berlin, 1918), p. 32. Cruder but similar in the slope and forms of some letters is one of the hands in the Marseilles Papyrus of Isocrates, Schoene in Mélanges Graux, p. 485, Plate II.

On the basis of these parallels we may assume that the date of the papyrus of the Minor Prophets was between the middle and end of the third century, A.D. Further evidence will be given later in the section on the subscription.

3. Abbreviations

The regular church abbreviations of Κύριος and Θεός occur in the singular ($\overline{κς}$, $\overline{κυ}$, $\overline{κω}$, $\overline{κν}$, $\overline{κε}$, $\overline{θς}$, $\overline{θυ}$, $\overline{θω}$, $\overline{θν}$) but the plural is not abbreviated; cf. Zeph. 2, 11; Malachi, 2, 11, θεους. Ἄνθρωπος is always abbreviated except the vocative in Micah, 6, 8. The forms are $\overline{ανος}$, $\overline{ανου}$, $\overline{ανον}$, $\overline{ανοι}$, $\overline{ανων}$, $\overline{ανοις}$, $\overline{ανους}$; $\overline{ανω}$ is not found in the preserved portion.

Πνεῦμα is found only in the singular and is always abbreviated, $\overline{πνα}$, $\overline{πνς}$, $\overline{πνι}$, except possibly in Zachariah, 12, 1, where I have supplied [πνευμα], and in Micah, 2, 11. Ἰσραήλ is abbreviated $\overline{ιηλ}$ very often; it is written in full in Amos, 9, 14 (?), Micah, 1, 15, and Malachi, 1, 1.

Ἰερουσαλήμ is not abbreviated before the ninth chapter of Zachariah, except for the doubtful case, Zach. 2, 4, where there is not room in the lacuna for the word in full. In Zach. 9, 10 the form is $\overline{ιηλημ}$; then we find eight cases of the word written in full in the twelfth chapter, but $\overline{ιλημ}$ in 14, 2 and 8. In 14, 10 the form is $\overline{ιηλμ}$, but thereafter $\overline{ιλημ}$ occurs in all cases (7) to the end of Malachi.

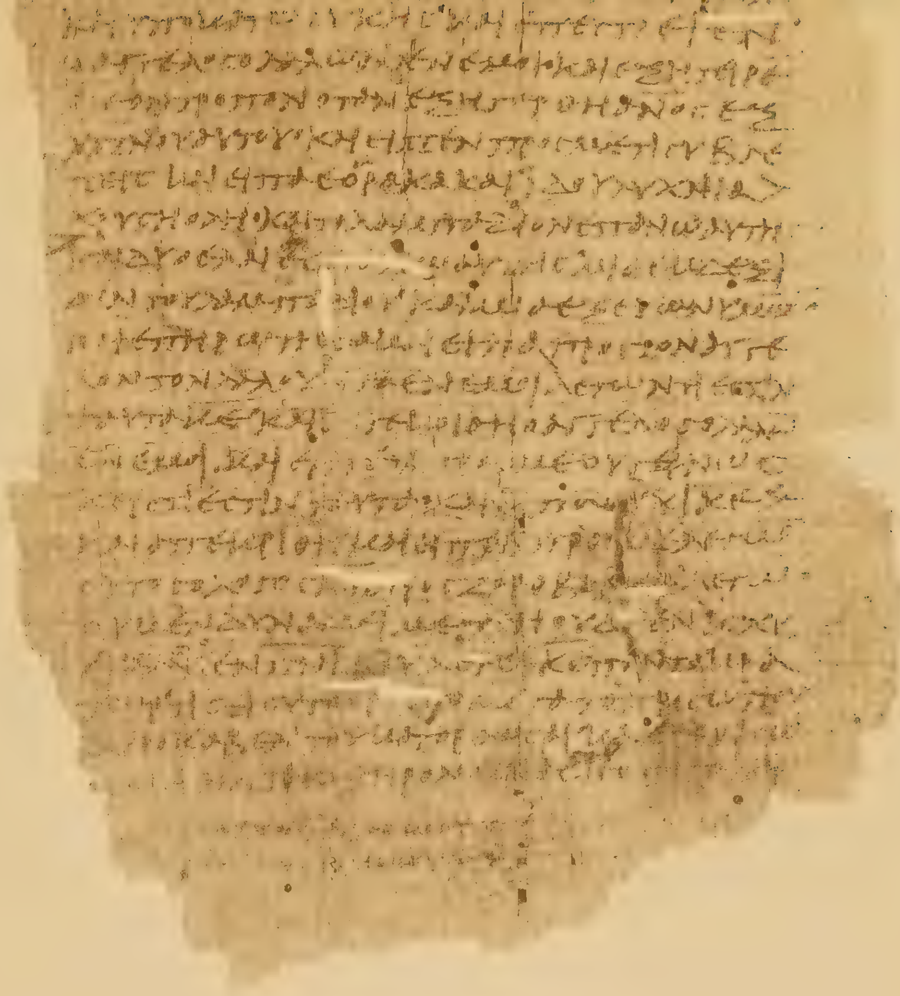
There are also two cases of abbreviation by suspension, common in cursive documents: προφη' for προφήτου in Habakkuk, 3, 1 and διαψαλμα' for διαψάλματος in Hab. 3, 3. Two other cases are found in the subscription, which will be discussed later.

Πατήρ, μήτηρ, θυγάτηρ, and υἱός are not abbreviated. At the end of a line ν may be shown by a stroke over or a little after the preceding vowel; in 74 cases it is final ν and in 12 medial.

But one numeral occurs in the text and it is distinguished by a stroke above and by space before and after it; $\overline{δ}$, Zach. 6, 5. Also in the titles the name is followed by the number each time (Amos in lacuna), but in the subscriptions the numeral is certainly omitted after Αμως, and probably after Ιωνας; two others, Ιωηλ and Αγγαι are in lacuna. Also after Αμβακουμ in the subscription the numeral has disappeared, but the position of the ornamental strokes shows the letter was written. In the other subscriptions the numeral is still found. Strokes appear both above and below the letters used as numerals, but

PLATE V





Page 50, Zachariah iii, 4 – iv, 7.

are so similar to the ornamental strokes above and below the first letter of each title or subscription, that I have not felt that they could be distinguished as the regulation mark accompanying a numeral except in the cases of the two letters, $\overline{\iota\alpha}$ and $\overline{\iota\beta}$.

4. Punctuation

The common punctuation is a single dot in high position, though the height varies from near the middle of the preceding letter to well above it. It is very frequent and seems to represent both major and minor divisions. It can often be seen from its position, that it has been inserted after the manuscript was completed, since no proper space has been left for it. It is not impossible that all were inserted by later hands, but in that case the scribe must have used slight spaces sometimes, in order to show separation of phrases. A single dot in low position is rarely used and seems to mark a weaker division. The few exceptions to this may be due to a later hand, who was prevented from placing the point properly by the nearness of the letters. Two dots, placed as in a colon, are used 13 times, and all except one (Micah, 2, 11) are major divisions or paragraph ends, and so are sometimes accompanied by paragraph marks or line fillers. In Micah, 2, 11 it is possible that I have misread, for the lower dot is not exactly under the upper one, as it should be, if both were made by the same scribe. The lower dot may be a later addition or a mark caused by age. There are many such in the manuscript and sometimes it is hard to distinguish them from the ink marks. In Habakkuk, 3, 13, there seem to be double dots both before and after διάψαλμα. The second set was probably inserted because the scribe had written διάψαλμα in the middle of a line, as if it were a part of the text. At the end of Zachariah, 6, 8, a combination of three dots occurs (.·.), perhaps not all from the same hand.

5. Paragraph Marks

Paragraph marks in an ornamental form (*coronis*) were placed at the end of each Prophet. They can still be distinguished in whole or in part after Micah, Obadiah, Jonah, Nahum, Habakkuk, Haggai, and Zachariah. We find also straight marks before and after the title of the prayer of Habakkuk, 3, 1. Also similar marks seem to show ends of paragraphs at Zephaniah, 3, 13, and Haggai, 1, 6. A different

shaped mark (>) is quite certainly a paragraph mark at the end of Habakkuk, 3, 13, διάψαλμα, and possibly after πρὸς μὲ λέγων, Zachariah, 6, 8, though this mark is elsewhere used to indicate an omission, which is supplied in the lower margin. In a large part of the manuscript the margin is too fragmentary, or too dim, for one to be positive that paragraph marks were not used, but they certainly were not frequent.

6. Accents

I have read, with a greater or less degree of certainty, 174 accents in the manuscript. Some are certainly in darker ink and so presumably from the third hand. Still others seem slightly paler and may be from the *diorthotes* or from an early reader. I have printed in the text every accent as I seem to see it, though recognizing that many cases are not free from doubt. Certain of the errors are perhaps not to be explained as accents, as ή, Amos, 2, 13; ἥ often takes a stroke in early manuscripts to set it off from its noun. Other errors, though sometimes too dim to base much argument on, are: κατὰξω, Amos, 9, 2; τὴ, Micah, 6, 9; μεγὰλη, Joel, 2, 25; οπὶσω, Nahum, 3, 5; σύμμεικτος, Nahum, 3, 17; ἴωσεδεκ, Haggai, 1, 14; έμον, Haggai, 2, 8. I now class ημεραῖ, Jonah, 3, 4, as a stroke over the iota; see on iota adscript below.

Excluding these obvious errors on the part of the scribe or in my reading, we find a system of accents closely parallel to the prevalent one in Greek. All three accents are used, but a grave on the ultima was not changed to an acute at the end of a phrase or sentence; also enclitics have no effect on the accent of a preceding word. An acute replaces circumflex on the penult in four cases: γλώσσα, Micah, 6, 12; δραμόυνται, Joel, 2, 7; βασανείτις,[1] Nahum, 1, 4; σκύλα, Zach. 14, 6. There are two cases of acute for circumflex on the ultima, ιππέις, Nahum, 2, 4, and ψυχής, Haggai, 2, 9.

On the ultima there are four cases of grave for circumflex: ιερεὶς, Joel, 1, 9; τραυματιὼν, Nahum, 3, 3; ψυχὴς, Jonah, 2, 6; ποὺ, Zach. 1, 5. Circumflex for grave appears in δᾶν, Amos, 8, 14, ουαῖ, Hab. 2, 15, and καθῶς, Zach. 1, 4; the grave accent is found over γὴ five times, never the circumflex.

Other errors are δοξά for δόξα, Micah, 1, 15; αλώνος for ἅλωνος, Micah, 4, 12; οψόνται for ὄψονται, Micah, 5, 4 (this is surely a later

[1] This accent is from the corrector, who crossed out the ϵ.

hand); τὶς for τίς, Micah, 6, 9. This is probably a text variant, the indefinite pronoun for the interrogative, as the acute accent is correctly placed over the interrogative in three other passages: Jonah, 4, 5; Nahum, 1, 6; 1, 9. A similar confusion gave αυτή for αὖτη in Zach. 5, 6.

We may further note that in the case of diphthongs the acute stands over the first vowel, but the grave over the second, except perhaps ληνὸι, Joel, 1, 17. The circumflex curves over both vowels in the three cases occurring.

In Zeph. 3, 10, μοὺ appears with grave accent. This is the only case of an enclitic affecting accent, but on analogy with the Bacchylides and Pindar papyri, Oxy. Pap. 841, and others it might indicate an acute on the preceding syllable. This system of accents has been discussed by Kenyon, Pal. of Greek Pap. pp. 29 f. In an incomplete form it was used in a good many papyri, mostly poetical, from the first century B.C. to the third century A.D. Our scribe or scribes certainly knew nothing of that system, yet there are a few other errors, which might point to a limited use of such a system of accentuation in their archetype: σταςὶν, Nahum, 3, 11; αυτὴ for αὖτη, Hab. 1, 11; ειπὰ, Zach. 5, 6; and perhaps ενεκὲν, Jonah, 1, 8, and οὶ, Zach. 11, 5.

In three cases accents, all apparently from the third hand, seem slightly misplaced. I have printed them έξαιφνης, Micah, 2, 3; διεόκεδασται, Hab. 1, 4; and έμπαιξεται, Hab. 1, 10, but I might equally well have printed εξ́αιφνης, for the mark is entirely over ξ, though it points toward ε. Similarly we may read εμ́παιξεται. I feel quite sure that these errors are due to careless placing rather than to false pronunciation.

7. Breathings

The rough breathing, generally in the form ⌞, but twice ⊢, is found 44 times, of which only three are incorrect: ῾η for ἦ, Micah, 5, 8; ῾ης for ἦς, Obadiah, 1, 11; and perhaps ῾ανδρα, Micah, 2, 2, though I offer another explanation for this below. Of the cases of rough breathing 30 are over the relative pronoun or the article. The other words receiving it are: ῾ως, ῾εως, ῾αγιος, ῾οτε, and ῾εις. Diphthongs take the breathing over the first vowel.

The smooth breathing is found only four times; ἀδελφων, Micah, 5, 3, and ἤ, Micah, 6, 3, and 6, 8, are correct. The last case, ἦχοι,

Joel, 3, 14, is extremely doubtful. If it is the smooth breathing, it is made in the rounded form and the mark seems from a later hand. In general the breathings are from the original scribe or an early corrector, and in most cases it is impossible to distinguish with certainty. In a few cases the ink seems distinctly paler.

8. Other Marks

The double dot occurs frequently over initial iota. I have found 171 cases, and there were doubtless more, which can no longer be seen. A short stroke replaces the double dot in one case, Haggai, 1, 14. Double dots were found over initial *υ* only 23 times and a short stroke in four other cases. The marks occur most often over the forms of *ὑμεῖς*. Cases not initial are rare. I have noted *πρωϊ*, Amos, 5, 8; *μωϋσην*, Micah, 6, 4; *υϊων*, Joel, 3, 8; *εξϊλασεται*, Hab. 1, 11; *πρωϊ*, Zeph. 3, 3; 3, 5; *κατϊσχυε*, Haggai, 2, 4; *πραϋς*, Zach. 9, 9; *πρωϊμον*, Zach. 10, 1; *ηνϋστρον*, Malachi, 2, 3. When not initial, the dots were used to indicate that the vowel was not to be pronounced with the preceding vowel. The cases not covered by this rule may be explained as false division of words.

In all of these marks I have printed in the text and here consider only those that are reasonably certain. The manuscript surely had more originally. Only *ι* and *υ* receive these marks, unless we thus interpret the mark over *ανδρα* in Micah, 2, 2. The distinguishable mark over the *α* runs into the bottom of an iota from the line above, so that one can not be certain whether a stroke or a rough breathing was intended.

We find some cases of apostrophe at the ends of words, but they are often difficult to distinguish and probably more were written than can now be read. I have recorded 70 cases. The mark is generally found after foreign names ending in a consonant and perhaps should always be written there. Other cases are *ουδ'* and *αλλ'* twice each, and the following once each: *ουχ'*, *δι'* (for *δια*), *δ'* (for *δε*), and *μεθ'* (*μεθ υμων*).

A short straight stroke occurs several times over iota adscript and in one case, Haggai, 2, 17, was misunderstood by a corrector, who punctuated before *ῑ*. There are 9 cases where the stroke is read with certainty, all except one of which are from the first hand. We may also mention here *ημεραῑ* of Jonah, 3, 4, though the iota is not adscript.

Word division at the ends of lines is on the whole carefully made. The rule is that all consonants, which might stand at the beginning of a word, are joined to the following vowel. Therefore in the various combinations of consonants we find double consonants separated. Also λ, ρ, μ, and ν are separated from a following consonant. Against the rule σ is more often separated from a following β, γ, θ, κ, μ, or τ; note especially εσ|ται; yet I found |στρ four times, |στ nine times, |σκ twice, and |σλ, |σμ, and |σπ once each. The combinations |στ and |στρ were mostly caused by the rule to divide compound words into their component parts. This rule may be followed even if it attaches a single consonant to a preceding vowel, as κατ|οικουσιν; yet the regular pronunciation rule at times prevails even in compounds and we find such divisions as κα|τοικουντες.

9. Spelling and Grammatical Forms

The manuscript is conservative in spelling and the more pronounced errors were corrected by the *diorthotes*. The general character can be seen from a comparison with the Swete text, which in the main represents Codex B. My comparison showed 118 cases of ει for ι, 50 of which were certainly corrected by a second hand. As the corrections are almost invariably paler than the ink of the text, many others have doubtless been obliterated by age, or could not be read with certainty. The opposite change, ι for ει, is found only 10 times, four of which were corrected by the second hand. To these we must add three cases in which the second hand changed a correct ει to ι. This is not surprising considering the number of times he corrected the error. Other variations from the common spelling are few: ε for αι 16 times (two by second hand), yet five of these were corrected by the second hand; αι for ε 11 times, four of which have been corrected by a later hand; ω for ο 15 times (two by the second hand), but one of the errors was corrected by the later hand; ο for ω 11 times, one of which was due to the second hand, which corrected two of the errors; υ for η is found five times and the opposite change twice, yet little importance can be attached to these changes as they concern ἡμεῖς and ὑμεῖς; η occurs for ει seven times and the opposite but once, and that corrected by the second hand. Other vowel interchanges are very rare.

There is a slight tendency to double consonants, particularly ρ and μ. I noted 14 cases, only one of which was corrected by the second

hand. Double consonants of the Swete text are represented by single ones only six times and two of these were corrected by the second hand.

In assimilation of consonants the similarity to the Swete text is close, the papyrus showing six additional cases of assimilation; but it fails to assimilate consonants in compounds in four instances, one of which was corrected by the second hand.

Before consonants ν movable appears in five cases omitted by Swete, but seems omitted once before a consonant and once before a vowel contrary to Swete. Εἴκοσι never takes ν; there are four cases. Similarly πασι is found in Amos, 4, 6, and Zach. 12, 3, but πασιν in Amos, 6, 8; 9, 9, and Micah, 2, 12. There are only four other cases of omitted ν in the preserved portion of the papyrus. The form ενεκεν is always found except in Haggai, 2, 14, which has εινεκεν. Crasis does not seem to occur, even και εγω being written in full.

A few declined proper nouns are treated as indeclinable in some cases: ιωνα seven times for ιωναν and six times for ιωνας; two of each were corrected by the second hand. Also ιουδα for ιουδαν is found in Zach. 1, 19 and 21 and εζεκια for εζεκιου in Zeph. 1, 1.

Errors in declension were noted but three times, ιερεαν, Haggai, 2, 2, μνειαν, Zach. 13, 2, and ορον for ορος, Zeph. 3, 11, and all were corrected by the second hand. False gender occurs once, τον δροσον, Zach. 8, 12, but was corrected by second hand.

Iota adscript was written nine times by the first hand and added in eight other cases by the second hand. The first hand regularly placed a horizontal stroke over the iota adscript, the second hand does so but once.

The second aorist forms are retained eight times against the encroaching Alexandrine first aorist in α, but in seven other cases the α form is found contrary to Swete. The third person plural in οσαν is not found.

Other forms worthy of note are few: λημψομαι always occurs, yet εκλιπανον, Zach. 11, 16, for ἐκλίμπανον, which helps to explain the error in the Sinaitic. Also συνδεηθητε, though corrected by the *diorthotes*, is supported by the first corrector of the Sinaitic. The form κατηξαν for κατέαξαν is found in Zach. 1, 21. This might be considered the aorist of κατάγω, were it not corrected to κατηγαν by the third hand. The verb ἐξολεθρεύειν never changes the ε after λ to ο. One faulty compound was noted, αποέριψα, but it was corrected by the second hand. This evidence fully warrants the statement that the manuscript was written with care and corrected with exceptional care.

III. THE SUBSCRIPTION

THE last page of W was assembled from many small fragments, but the position of each piece is fixed by the continuous text on the other side of the leaf. We read at the end first the regularly expected subscription [μαλ]αχιας $\overline{\iota\beta}$. Below in a larger hand with blacker ink is a second note of approximately the same date, of which the following only is read with certainty:

προφ κ· · · · · ει [
$\overline{\epsilon}$ ολοκ°

The first four letters are marked as an abbreviation by the slanting line through the bottom of the last letter and should stand for some case form of προφηται. As the work contains the Minor Prophets it seems reasonable to expect here a general designation or title for the whole work. The word which follows is very fragmentary and indistinct, and I had attempted at first to place the fragments so as to read and restore $\overline{\iota\beta}$ στειχοι but further study with a high-power microscope (ten diameters) has forced me to abandon that view, which I had already published in the Philological Quarterly, III, p. 161 ff. Without discussing further that error and its causes I will proceed with what I now see or seem to see. The microscope has not only shown more parts of letters but has assisted in arranging the fragment a little more accurately.

The abbreviation mark through the bottom of φ passes through the top of κ; there could have been no letter between them. The slight traces so interpreted have been found to be mere stains in the papyrus. After the κ on the next small fragment there are remnants of the tops of two letters; the first is merely the slightest bit of a curve and so could belong to β, ϵ, θ, ο, ρ, or σ; the second letter is almost certainly an υ, as the left and right curves, which alone remain, are so close together that they must have joined. The space between κ and υ is a little too broad for a single letter but not large enough for two letters.

However, the κ fragment is clearly misplaced as it is too low and slightly turned. To place it correctly forces the fragments a little farther apart. An examination of the other side where the text is continuous shows that the fragments must be separated a little more than would result from straightening the line of fragments. Therefore there must have been two letters between κ and υ. Looking now at the ολοκο fragment below we see two very slight marks just under the right limb of the κ in the first line and another just beyond the left limb; now it is not likely that both limbs of a κ would have extended so low, for we must remember that the κ fragment has to be raised slightly as well as turned. Furthermore the other lowest fragment must be moved to the right about the size of a letter. This would put its sole letter, ε, under the middle of its abbreviation stroke, which is entirely on the fragment above. An examination of the opposite side shows this change probable from the text there, as the scribe is spreading his letters especially near the line ends as he nears the end of the book. This examination further showed that the ολοκο fragment must be moved a little farther from the ε fragment, for we have to have space for ε]φυλαξαμ[ε]ν̣ in one line and εποpευθη̣[μ]εν in the other. We are dealing with broad letters somewhat spread.

It is clear from all this that the ολοκο fragment must be moved to the right more than the space of a letter. Therefore the slight mark under the left limb of the κ belongs to the right limb, which is often longer in cursive. This gives the relative position of the two fragments. The two slight marks under the right limb of the κ belong to the first and second letters after it. These letters must have reached somewhat farther below the line than all letters except ρ, υ, φ, ψ, and perhaps ι and η; φ runs too high to be considered as do ψ and often ι. The slight curve noted at the top before υ suggests that the second of these letters is ρ. Only a vowel could stand between initial κ and ρ. The choice seems to lie between η and ι. The second leg of η is sometimes longer and the mark here is so much nearer the bottom of the following letter than it is to the bottom of the κ, that only a double-stroke letter is possible. Naturally a ν or μ could have left similar traces, but are impossible, if κ and ρ are right.

In the next fragment ε and ι are legible. Furthermore the curve of the ε is so straight that there would be too much space between it and the preceding υ unless the fragments are moved closer together.

An examination of the continuous text on the other side of the leaf shows that part of a *τ* in one line and of a cursive *κ* in the other are missing, as well as whatever space might come at the ends of the words. That space was not reckoned upon in placing the fragments, as it occurs too irregularly. Yet the scribe seldom links the letters so as to combine two words, while he often leaves a space of varying size, though not often more than half the size of an average letter. There is one other line from which we may judge the spacing of these fragments. There the lacuna is larger but it falls in a single word, *θελη[τ]η*. This is a common combination of letters and they are regularly linked. The width of *η* and even *τ* varies a good deal in the manuscript and the fragments were here placed as closely as the most compact examples, since in the two lines below only a part of a letter was each time missing. In regard to this line also we can say that the fragments can not be placed nearer together, but they may be separated a little more. It seems certain therefore that in the subscription there is space for a letter between *υ* and *ει* or there is a word end there. It is doubtful if a broad letter could be crowded in, but as the size of the letters and their nearness to each other varies in the subscription, I think we may assume any letter except one of extreme breadth.

The restoration of the whole word following *προφ* should contain the following letters, *κηρυ*[ ]*ει*[. For this I can conjecture only *κηρυκεια*, found in ecclesiastical Greek with the meaning "preaching." This is a possible designation of the contents of the book "The preaching of the Prophets," but I have not found any example of the word used in that connection. Whatever the meaning, this seems a designation of what preceded in the MS and not of what followed, though in one of the unplaced fragments in a related hand I have read [*ε*]*ζεκιηλ βοα και λεγει* (see p. 9).

Neither are we dealing with some chance note written in the MS and having no relation to its contents. The margins of the MS have many notes, contemporary and later, in uncials, in cursive, and in Coptic, but every legible one deals with the content of the MS. This fact combined with the natural expansion of *προφ* into a form of *προφηται* convinces me that we are here dealing with some designation of the book or its contents, but the exact form of the designation will probably always remain doubtful. I shall show below that the MS probably arose in a Coptic community, but the script looks like that of a regular

Greek scriptorium. The name of the MS may thus have come from the pagan scriptorium rather than from the Christian owners.

As there is a second line to the subscription it is probable that the first line reached across the page. That would leave room enough for the mention of the number of *στιχοι* in the book or for the name of the person who ordered the writing. Nicephorus (Migne, Patr. Gr. vol. 100, col. 1058) gives the number of *στιχοι* in the Twelve Prophets as 3000, but it is to be noted that he disregards the hundreds in his whole list. According to Galen, quoted by Harris, Amer. Jour. Phil. vol. V, p. 139, the *στιχος* was reckoned at 16 syllables in prose. On this basis there should be above 3500 *στιχοι* in the Minor Prophets, but less than 4000. The numbers given in the Lucianic MS 763 (Vatopedi 514) supported in part by MSS Y and 22 total 3681, which must be very nearly correct.

In the last line of the subscription is found what I explain as the price, either cost of writing or sale price, of the manuscript. The first letter $\bar{\epsilon}$ is shown by the stroke above it to be a numeral, while the word ολοκ° follows. The way in which the last letter is written indicates an abbreviation, which was first read as ολοκοττινος by Professor Rahlfs. This reading I have accepted, though there have been other suggestions, and in my article cited above I discussed briefly the value of the coin. There is need of a special study.

The derivation and meaning of *holocottinus* as full-weight coin of pure metal was given by Erman, Aegypt. Zeitsch. vol. 18 (1880, p. 60), and supported by Lemm, Bull. de l'Acad. Imp. des Sciences de St. Petersburg, 1913, Kopt. Misc. p. 629. Spiegelberg, Kopt. Handwoerterbuch, p. 50 (ΛΟΥΚΟΤΤΙΝ), appears to accept at least the meaning. All assume that the full-weight coin was gold. Yet it is wrong to dismiss the definition, *denarius*, in Sophocles' Lexicon, without discussion, as is done in the Cat. of Greek Pap. in the Brit. Mus. vol. III, p. 242, for Suidas, *s. v. denarius*, is the authority, and he is known to have used old sources.

There seems little doubt that from the late fourth century on the coin is regularly of gold, though the designation "of gold" or "in gold" is often added, especially in the earlier period in both Greek and Coptic.

In the time of Diocletian and before, at least as long as undepreciated silver coins still existed, Suidas' definition may well be correct.

Thus in Pap. 1366 of the Univ. of Mich. the writer of a letter sends three *holocottinoi* to buy anklets and trimmings for a chiton and himation. This is one of a series of letters written by a soldier in humble circumstances. They are from the time of Diocletian. Yet Professor John G. Winter, who is editing the series, holds that gold coins must be meant.

In Coptic, especially in legends that go back to the times of persecution, the *holocottinus* is a small coin, preferably silver, though Budge, Coptic Martyrdoms in the Dialect of Upper Egypt, translates every time "obols." A good example is page 189, where 100 *holocottinoi* are given to a boy by his parents, that he may entertain his schoolmates; and page 190, where he gives the same 100 *holocottinoi* to the captain of a ship as passage money for himself and another to a monastery. In another example *holocottinoi* ЄΝΝΟΥΒ (in gold) are plainly gold coins. Yet the words Ν̄ ΝΟΥΒ are not always decisive, for in Worrell's Coptic MSS, Univ. of Mich. Stud. vol. X, p. 166, Ν̄ ΝΟΥΒ means money, not gold, as Crum by letter confirms. There 700 *holocottinoi* are loaned to a poor man who asks for a little "money."

Cases where *holocottinus* means *drachma* are not rare in earlier Coptic, yet most citations are not free from doubt, however they may be interpreted by the editors. It is the same case with νομισμα in Greek and *nummus* in Latin. It is hopeless to try to reconcile with a definite value every instance even in a single author.

In early times the taxes were paid in silver *drachmae* and later in depreciated *drachmae;* see ρυπαρας δραχμας in Wilchen's Ostraka, *passim*. The latest instance I have found of this is in 261 A.D. Later the tax payments are reckoned in gold. An excellent instance from the fourth century is Pap. 985 of the Brit. Mus., where 30 *holocottinoi* are defined as χρυσου νομισματα απλα ευσταθμα τριακοντα, that is, 30 coins of gold simple (without alloy) and of full weight. This seems an excellent confirmation of Erman's interpretation of *holocottinus*, but not necessarily of its derivation.

To return to our subscription, if we interprete ε̄ ολοκ° as five *holocottinoi*, as I am inclined to do, it seems necessary to connect it with the "book of the Prophets," either as price of writing or of the completed book. In that case the *holocottinoi* must equal *denarii*, as I have shown in the article cited above. Yet silver *denarii* must have practically disappeared before the time of Diocletian, and it is not likely that the

term even in the form *holocottinoi*, "pure coins of full weight," would be used long after the coin ceased to be in circulation. This interpretation of the subscription practically forces us to date the MS before 270 A.D., if not before 260, a dating well supported by the writing and the character of the text.

IV. THE CHARACTER OF THE TEXT

1. Accommodation to the Hebrew

In so old a manuscript as this papyrus one may safely assume freedom from the influence of Origen as well as from the later editions, and this assumption is supported by the examination of the text. Even in the cases where the manuscript inclines toward the Hebrew in opposition to many of the Septuagint manuscripts, the type of text is almost never in accord with that reported for the Hexapla of Origen. In most such agreements we either have no evidence for the forms used by Aquila, Theodotion, and Symmachus, or they have forms differing from our papyrus.

Confining our attention to those readings, in which the first hand of W has little or no other Greek support, we find 33 instances of rather definite accommodation to the Hebrew text, while in this list the only semblances of support found in Aquila, Symmachus, or Theodotion are the following:

(1) In Habakkuk, 3, 1, W (ωδης) + *υπερ των αγνοιων*, Hieronymus quotes Aquila, Symmachus, and Quinta for + *ὑπὲρ τῶν ἀγνοημάτων* and Theodotion for + *ὑπὲρ τῶν ἑκουσιασμῶν* (read *ἀκουσιασμῶν* from *ἀκουσιάζομαι*). The addition in W seems to be derived from Symmachus or Quinta.

(2) In Zephaniah, 3, 10, the first hand of W wrote *δεομενοι μου εν τοις διεσκορπισμενοις* for *προσδέξομαι ἐν διεσπαρμένοις μου*, but it was deleted by dots over most of the letters, which is the common method used by the *diorthotes*. The accepted text, *προσδέξομαι ἐν διεσπαρμένοις μου*, is omitted by A Q, 26, 49, 106, 130, 153, 198, 233, 239, 311, and others, and is marked with an asterisk in Syro-Hex and MS 22. It seems to be from Theodotion. Theodoretus quotes Symmachus for the addition *ἱκετεύοντά με τέκνα τῶν διεσκορπισμένων ὑπ᾽ ἐμοῦ ἐνέγκωσι δῶρον ἐμοί*. As Aquila is not quoted for the passage there is the possibility that he was the source of W, but no great

probability when we consider the greater number of cases of direct influence of the Hebrew.

(3) In Nahum, 3, 18, the first hand of W doubtless wrote *ο εκδεχομενο[ς και ο συν]αγων*. The second hand deleted *ο εκδεχομενος* and so probably the following *και*. The W text gives two translations of a single Hebrew word and *ο συναγων* seems the better of the two. Yet a *scholium* in Flaminius Nobilius, which refers this reading to *οἱ λοιποι*, is the only authority for it.

The rest of the 30 apparent accommodations to the Hebrew find no semblance of parallels in the other translations.[1] There is however a little direct testimony on the relationship to the other translations in passages where the Greek forms vary from each other rather than from the Hebrew original. In Amos, 4, 4, W reads *εις την τριτην ημεραν* in agreement with Symmachus (Syro-Hex and MS 86^{mg}), while Aquila had *εἰς τρεῖς ἡμέρας* and Theodotion *ἐν τρισὶν ἡμέραις*. The regular Septuagint is *εἰς τὴν τριημερίαν*. To this we may add *ουαι* for *ω* in Habakkuk, 2, 9, which MS 86 refers to Symmachus. And finally in Jonah, 4, 1, *συνεθυμησεν* for *συνεχυθη* by the first hand of W is probably due to direct Hebrew influence, but the second hand correction to *ηθυμησεν* seems to be from Symmachus, quoted only by Syro-Hex. Symmachus seems the source therefore of four or perhaps five otherwise unsupported readings of W.

One agreement with Aquila seems certain, Amos, 8, 3, *ολυλυξουσιν αι στροφιγγες και* for *ὀλυλύξει* (*τὰ φατνώματα*). Manuscript 86 quotes only *αἱ στρόφιγγες* for Aquila, but the verb may be assumed, as *ὀλυλύξουσιν αἱ ᾠδαί* is referred to Symmachus and *τὰ ἐπάνωθεν* to Theodotion. Furthermore the fact that the Aquila reading is added to the regular text rather than a substitute for it suggests that it crept into the text through a gloss written above rather than through an intentional change. A similar case is found in Obadiah, 1, 19, where W reads *εν τη πεδινη σεφιλα*. Syro-Hex gives Aquila *καὶ ἡ πεδίνη* for *καὶ οἱ ἐν τῇ σεφηλά*. Therefore W has a doublet made up of Aquila and the regular text, and here also it may well have crept in through an explanatory gloss.

No agreement with Theodotion alone was noted except the doubtful one in Micah, 1, 16, where the first hand reading *χηρειαν* was erased and *ξυρησιν* written over it by the second hand. There is always some

[1] The cases are all treated in the Notes.

doubt attaching to a second-hand reading, and that is increased here by the fact that the *diorthotes* does not regularly erase. Yet the correction is in a lighter ink and fairly well written, so I have assigned it to the second hand, though recognizing that it may well have been written by an early reader. In this passage MS 86 gives φαλάκρωσιν as the reading of Aquila and Symmachus, while "rasuram" is referred to Theodotion on the evidence of Syro-Hex. Therefore the correction in W may have come from Theodotion but equally well from the original Hebrew. In Zachariah, 14, 17, the case is a little different. W adds και ουκ εσται επ αυτοις υετος after και ουτοι εκεινοις προστεθησονται. This is a doublet and the added phrase is referred to Aquila, Symmachus, and Theodotion by Hieronymus, who gives only the Latin, *et non erit super eos imber*. Greek MSS 97 and 407 agree exactly with W, and except for the omission of και also MSS 68, 87^{mg}, 106, and the Aldine edition. The same addition, but with αυτους for αυτοις, is found in MSS 22, 36, 48, 51, 62, 86, 87^{c}, 106^{c}, 147, 228, 231, 711, and probably Y; MS 310 has αὐτῷ. Field has pointed out that Aquila regularly uses ὄμβρος, not ὑετός. As there are five other fairly probable cases where W has followed Symmachus, it seems best to refer the form in W, *i.e.* with αυτοις, to him as source, in which case the form with αυτους would naturally fall to Theodotion and the Hexapla. The more abundant MS evidence for αυτους serves to support this view.

In Joel, 3, 4, W has και γε for και, an addition found elsewhere only in MS 40 and the Complutensian edition. This may be derived from Aquila or Theodotion on the evidence of Syro-Hex, but also from the original Hebrew. A different connective is reported for Symmachus.

When we consider the place which Theodotion's translation held among the Christians, it seems wiser to assume no indebtedness on the part of W than to refer these two or three cases, all doubtful, to his influence. Further we have certain proof of the direct influence of the original Hebrew on W as well as a sparing use of the translations of Symmachus and Aquila. These sources are sufficient to account for all of the peculiarities of W without having recourse to Theodotion as a source.

The tendency on the part of the scribe of W to combine these variants with the regular Septuagint text together with the deletion of one of the alternatives by the *diorthotes* indicates that some of these

direct or indirect accommodations to the Hebrew were glosses in the parent manuscript.

Another instance of this, which I have not ventured to class with the certain cases of Hebrew influence because of the uncertainty of the text, is found in Zach. 3, 5, where I read *επιθη[τε μιτραν κιδαρ]ιν καθαραν επι την κε[φαλην αυτου κ]αι π[ερι]εβαλον αυτον ιματιο̄ [και επεθηκ]αν μι[τρα]ν κιδαριν καθαραν*, etc., but *κιδαριν*^{2} is deleted by dots over each letter and so probably *κιδαριν*^{1} or *μιτραν*^{1}. In one or both cases the form *μίτραν καὶ κίδαριν* is found in MSS 22, 36, 46, 48, 49, 51, 62, 68, 86, 87, 95, 97, 114, 147, 185, 228, 238, 711, and Ald. There does not seem to be room for *και* in either case in W. That the combined form is only a doublet from the Hebrew is shown by Hieronymus, "*Pro cidari in Hebraeo legimus* SANIPH, *quae mitra a plerisque dicitur.*" The origin of the doublet as a gloss is more apparent in W than in the Lucianic MSS or their probable forerunners, MSS 46–711, 86, 62–147.

Further evidence of the way in which these accommodations to the Hebrew crept into the early Septuagint text is furnished by the third hand or hands of W, for in Habakkuk alone we find over a dozen such glosses written between the lines, usually with careless deletion of the original text. These are plainly from a hand later than the original scribe. None of these glosses can be correlated with any of the known translations. Therefore it seems clear that some ancient reader knew Hebrew and corrected certain portions of the text to the Hebrew form known to him. All of the corrections by later hands will be discussed more fully later.

For the present, sufficient of Hebrew adaptation has been shown to make it clear that Origen is not alone to be blamed for the appearance of this kind of corruption in the Septuagint text. We may be sure that our papyrus is a fair sample of many that circulated among the Jews and early Christians. In all periods the Greek text was being readapted to the Hebrew and after the appearance of the later translations their influence was sure to be felt. The fact that Theodotion had little or no influence on W should not be considered as a proof that he did not influence other manuscripts before Origen. Among the Christians the translation by Theodotion was much more popular than the others, so its influence was probably greater from the first.

At first glance this evidence would seem to render the text problem

of the Septuagint more complicated, for the certainty of correctness in the pre-Hexaplaric text has been decidedly diminished. Yet the fact that the problem has become more complicated is no proof that it is essentially more difficult. We must still follow the outline of Lagarde and try to classify the Lucianic, Hesychian, Eusebian, and Hexaplaric MSS so far as possible. But we have gained in the ability to classify especially the earlier MSS, for we now know that a limited accommodation to the Hebrew does not necessarily imply Hexaplaric influence. This will tend to increase the number of manuscripts which may be thought to represent in some measure the pre-Origen text, and careful study and comparison with this and with other old papyri should enable us to begin to divide the pre-Hexaplaric class of manuscripts into subclasses, which will finally have to be our chief guides for the restoration of the Septuagint text.

2. Comparison of W with the Uncials

The standard by which the excellence of newly discovered manuscripts has usually been tested in recent years is the closeness of agreement with the uncials; so we will try that measure first, even though we may be measuring the excellence of the different uncials rather than that of W.

In Amos and Micah the only uncials available in the Swete edition are A, B, and Q. The numbers of agreements with W are as follows in the 526 readings considered:[1]

W A Q	119	22%	W B	69	13%
W A B	56	10%	W A	24	4½%
W B Q	86	16%	W Q	20	3.8%
A B Q	152	29%			

At first glance it may seem that B stands nearest to W, but that is only apparent. As A Q stand nearer together than either B Q or A B the single agreements of W with A and Q must be less, just as the agreements with A Q combined are more. In fact the total of agreements W A Q, W B Q, and W Q (225) is greater than either W B Q, W A B, and W B (211), or W A Q, W A B, and W A (199). Q is the more conserva-

[1] All variants were counted except interchanges of ει and ι, on which we have seen above that W is not very reliable.

tive manuscript and stands somewhat between A and B. Therefore it is nearer to W and so perhaps to the original text. The same inference can be drawn from the column of triple agreements. Each of these three shows the number of times that the manuscript not included stands alone. Therefore Q stands alone less often than any of the others. Yet doubt is cast on these results by the fact that W is alone 152 times, far more than any of the others, and this doubt is intensified when we note that in 63 cases it finds support in later manuscripts or Versions.

In spite of this doubt let us continue the comparison in the remaining Prophets, where MS ℵ is extant, so that we have the agreements with four rather than with three uncials to consider. The table of agreements in 1591 variants follows:

W ℵ A Q	86	5.4%	W A Q	194	12%	W B	29	1.8%
W ℵ A B	129	8.1%	W A B	16	1%	W A	28	1.7%
W ℵ B Q	255	16%	W B Q	25	1.6%	W Q	35	2.2%
W A B Q	308	19%	W ℵ B	98	6.1%	W ℵ	20	1.25%
ℵ A B Q	348	21.9%	W ℵ A	14	.9%			
			W ℵ Q	8	.5%			

Here B seems to have assumed the rôle of most conservative manuscript, undoubtedly in part because of its close relationship to ℵ. The outstanding feature of the agreements is the relationship of the two groups W A Q and W ℵ B. A Q is decidedly nearer to the papyrus text than ℵ B, but agreement in only 12% of the readings considered is far from harmony. Again in the agreement of single manuscripts with W we find that Q stands a little nearer, though the excess is not noteworthy.

When we turn to the first column a much greater discrepancy is found than in Amos and Micah. The inclusion of ℵ has greatly reduced the number of independent readings in each of the other manuscripts except A, which remains unchanged at 16%. The 19% of special readings in ℵ is easily understood from the ignorance and carelessness of the scribe, but the huge total for W is truly remarkable, for 171 of the 348 readings not supported by the uncials are found in the minuscules or the Versions. It is evident that there is a very important element in this old papyrus text, which is not represented in the highly esteemed uncials.

3. The Comparison of the W Text with the Minuscules

In this section I shall try to extend our view so as to include the later manuscripts reported by Holmes and Parsons, supplemented by those contained in the Goettingen Apparatus, which was kindly made accessible to me by Professor Rahlfs, together with a few which I photographed and studied during the year 1922–1923. By disregarding obvious errors the total number of readings considered was reduced to 1230. In the case of manuscripts reported only by Holmes and Parsons a certain margin of error must be allowed, but more careful collations might sometimes show such manuscripts even nearer to W, as has been the case in certain of those recollated by Professor Rahlfs and his co-workers.

The manuscripts with the number of agreements with W in order of nearness are as follows:

1	MS 407	779	agreements
2	" 198	753	"
3	" 233	728	"
4	" 534	726	"
5	" 410	724	"
6	" Q	724	" (+ 82 from corr.)
7	" B	717	" (+ 5 " ")
8	Comp. edit.	697	"
9	MS 26	664	"
10	" 49	663	"
11	" 710	660	"
12	" 40	658	"
13	" 538	649	"
14	" 106	648	"
15	" 114	644	"
16	" 240	642	"
17	" 153	641	"
18	" 239	631	"
19	" 711	625	"
20	" A	620	"
21	" 68	596	"
22	" 46	595	"
23	" V	594	"

24	MS	95	588 agreements	
25	"	86	585	" (+ 86 from corr.)
26	"	185	583	"
27	"	490	580	"
28	"	311	576	"
29	"	36	576	"
30	"	42	576	"
31	"	130	573	"
32	"	48	572	"
33	"	62	553	"
34	"	147	540	"
35	"	91	540	"
36	"	87	534	"
37	"	א	513	" (missing in Amos and Micah)

We find here five minuscules which stand nearer to W than do any of the uncials, and this in spite of the fact that the totals for the older uncials are somewhat increased by the inclusion of linguistic peculiarities. Not only are the numbers of agreements greater for these minuscules but there are fewer textually unimportant variants included. I may add also that for MSS 49, 40, 114, 240, 153, 68, 95, 185, and 42 I had only the Holmes-Parsons edition. Some of these might well be placed higher in the list, if more careful collations were available.

It is noteworthy that the great majority of the minuscules listed above have already been recognized as representatives of the pre-Hexaplaric text. As was to be expected Q and B stand the nearest of the uncials, but A, V, and א are surprisingly low in the list. To be sure א is missing in Amos and Micah, in which I considered 375 readings, or about 30% of the whole. If א is assumed to have the proportionate number of agreements in those two books, its total would be 732, but that number is somewhat padded, for in the case of א I had included all 2nd and 3rd hand corrections, though I had not included them in any other MS. There are 78 of these, so that א[1] should have a total of about 620 agreements, if reckoned in the same manner as all the other MSS. This is exactly the total of A. Two other incomplete MSS are deserving of mention, MS 449 with 217 agreements in Zachariah and Malachi and MS 544 with 211 agreements. In these two Prophets 370 readings were considered. The 82 agreements with W on the part of

the correctors of Q are noteworthy, yet we must remember that the number of corrections and marginal glosses in that MS is very large. Relatively W agrees with Q oftener than with the correctors of Q, yet the corrections also came from a MS or MSS of closely related type. Attention must also be called to the 86 agreements of W with the correctors of MS 86; here it would seem as if the first corrector had access to a MS nearer related to W than the MS he was correcting.

The frequency of agreements between W and the correctors of Q and 86 may however be otherwise explained. We have seen that in a few cases the scribe of W had made additions to the text, which were recognized as glosses by the *diorthotes* and deleted. These are either adaptations to the Hebrew or borrowings from the other translations. Therefore it would seem that the parent of W had corrections or glosses, which the copyist was expected to disregard. That MS may accordingly have been like Q and 86 in its corrections and marginal glosses. If this be the proper explanation, we should think of these MSS as products of a type of tradition or early edition of the Septuagint, which represented the pre-Hexaplaric scholarship on the Greek text of the Old Testament.

I included the Complutensian Edition in the comparison for reasons to be given later. It ranks relatively high because many of its special peculiarities were not considered in the count.

4. Manuscript Groups

It remains to be seen if any tentative groupings of the pre-Hexaplaric MSS can be discovered, for this must be the first step in the reconstruction of the original text. Such relationships can be more easily discovered by a consideration of readings lacking the support of the great majority of the MSS. I accordingly made a list of all the readings in which W is supported by not more than two or three MSS or groups of MSS. This list, which includes 300 readings, it is not necessary to print here, as they can be easily gathered from the Notes which will follow the Text. The numbers of agreements with W are as follows:

Rank	Rank in Former List	MS	No. of Agreements	Agreements with W Alone
1	1	407	72	7
2	5	410	56	6
3	8	Complutensian	56	14

Rank	Rank in Former List	MS	No. of Agreements	Agreements with W Alone
4	7	B	54	2
5	6	Q	52	4
6	37	א	48	6
7	25	86	44	
8	12	40	33	
9	20	A	31	2
10	23	V	29	1
11	18	239	28	1
12	28	311	26	
13	14	106	26	
14	9	26	25	4
15	16	240	24	
16	30	42	23	1
17	31	130	22	
18	34	147	22	
19	15	114	21	
20	22	46	19	
21	35	91	19	3
22	4	534	18	3
23	3	233	18	
24	33	62	17	
25	17	153	17	
26	19	711	16	
27	2	198	16	
28	10	49	15	
29	21	68	15	
30	26	185	14	
31	29	36	14	
32	36	87	13	
33	11	710	13	
34	incomplete	544	12	3
35	32	48	12	1
36	27	490	12	
37	24	95	12	
38	incomplete	449	10	
39		310	10	
40		228	10	

Rank	Rank in Former List	MS	No. of Agreements	Agreements with W Alone
41		97	10	
42		22	10	
43		Aldine	10	
44	12	538	9	1

Mss 198, 233, 534, 49, 710, and 538, though closely related to W on the basis of the complete list, stand relatively low in this list of selected readings. The natural explanation is that they belong to a larger group or groups, which by their numbers and consistency have generally excluded their special agreements from this selected list. And it is true that MSS 198, 233, 534, 538, and 710 together with the fragmentary MSS 449 and 544 are found united in support of noteworthy readings often enough to warrant the assumption that they belong to the same group. On the other hand MS 49 is more often associated with MSS 26 and 106, as well as with A and Q, which usually have a rather large following.

Equally noteworthy is the relatively higher position of MSS ℵ, 86, A, V, 239, 311, 42, 130, 147, and 62. They seem to show a mixed text, which may be explained as an old base overlaid by a later corrected or edited text. In the case of MS 86 this explanation is practically certain, for 18 of the 44 cases of agreement are found in the corrections and marginal notes. In like manner we must assign 7 of the agreements of ℵ and 4 of those of Q to the 2nd hand.

Considering now all the MSS that rank high in this selected list we may point out a few relationships. Mss 407 and 410 are a closely related pair. In Amos and Micah MS 407 is much the better, as is to be expected because of its greater age, but in the last nine Prophets MS 410 is of equal worth. The closeness of this pair to W is shown by 407, being the sole Greek support for W in 7 readings, 410 in 7 readings, and both in 7 other readings. These 21 readings are the following:

Micah, I, 1, *ιωθαμ* (for *ιωαθαμ*) = W 407
VII, 16, *επιθησουσιν τας χειρας* = W 407
Joel, I, 6, *αυτων* (for *αυτου*) = W 407
III, 8, + *τας* (*χειρας*) = W 407, 410; cf. Boh.
Obadiah, I, 17, (*σωτηρια*) + *σου* = W 410
Jonah, I, 8, (*χωρας*) *συ ει* = W (407), 410

Jonah, IV, 6, – της = W 407, 410; cf. Ach. Boh.
Habakkuk, II, 15, ουαι (for ω) = W 410; cf. 106ᶜ, Ach. Boh.
III, 6, εστησαν (for ἑστη) = W* 410 OL$^{moz\ brev}$
III, 19 καταξει (for ταξει) = W 407
Zephaniah, III, 11, – οτι = W 407, 410.
Zachariah, III, 6, ιματιον (for ιματια) = W 410
V, 11, αυτης (for αυτου) = W 407, 410
IX, 17 νεανισκων (for νεανισκοις) = W 410
XI, 13, απεδοκιμασθην (for εδοκιμασθην) = W 407
XIII, 2, εκκαυσω (for εξαρω) = W 407, 410; cf. Boh.
XIV, 7, (εκεινη) + εσται = W² 407
Malachi, I, 2, – λεγει Κυριος = W 410
II, 6, εξ (for απο) = W 407, 410
II, 17, + και (αυτης) = W 407
III, 10, τον θησαυρον (for τους θησαυρους) = W 410; cf. Mass. Vulg.

Remarkable as this showing is, MSS 407 and 410 have a further claim to distinction, for when they differ from W, they are often in agreement with ℵ and B, and that even in rare and old readings. It is certain that their parent contained a pre-Hexaplaric Egyptian text. This parent text has been worked over and accommodated to later texts somewhat in each of the descendants, which apparently suffered correction in the same manner that Old Latin MSS were adapted to the Vulgate. MS 410 even suffered an extra revision, but fortunately it did not extend beyond Micah.

MSS 40 and 42 form another pair and both are now lost, so that we have to rely on the Holmes-Parsons report. MS 40 is much the better of the two, or is better reported. It seems that a third member of this group was used as the chief source of this portion of the Complutensian edition. But as that MS is either lost or not known, the Complutensian will have value in restoring this old base. In these special readings it is much the best member of the group. It has been generally assumed that the Complutensian was based on Vatican MSS (Nos. 108, 248) and a Venice MS (68), but we now find the honesty of the editors confirmed, for on page 4 of the Prologus, after referring to the Vatican and Venice MSS, they say: *partem ipsi magnis laboribus et expensis undique conquisivimus, ut copia emendatorum codicum abunde superesset.* It seems that an Egyptian MS, or one containing a relatively pure Egyptian text,

was among those secured. The 21 readings in which W alone goes with members of this group follow :

Amos, IV, 4, — το (πρωι) = W 40, Compl.
V, 15, — του (ιωσηφ) = W Compl.
VII, 1, ερχομενης εωθινης (for ερχομενη εωθινη) = W Compl.
VIII, 10, θρηνους (for θρηνον) = W 40, 42 Compl. (86^{mg})
IX, 2, — και = W Compl.
Micah, I, 15, (κληρονομια) + σου = W 40, 42 Compl.
IV, 7, απερριμενην (for απωσμενην) = W Compl.
V, 2, tr. οικος before βαιθλεεμ = W Compl. (Ach)
V, 2, + του (βαιθλεεμ) = W Compl.; cf. Ach.
Joel, II, 9, + των (θυριδων) = W Compl.; cf. Ach. Boh.
II, 14, + και (θυσιαν) = W 40, 42 Compl. (also 68, 114, 240 *ex silentio* H. & P.)
III, 4, (και) + γε = W 40 Compl.
Habakkuk, III, 2, — εν οργη = W^3 Compl.
III, 10, ιδο[ν σε] (for οψονται σε) = W^2 Compl. (ειδον σε); cf. OL Vulg.
Zephaniah, I, 1, υιου (for υιον) = W Compl.
I, 13, — εν αυταις = W Compl.; cf. Mass Vulg.
III, 9, διοτι (for οτι) = W Compl.
III, 18, διεσκορπισμενους (for συντετριμμενους) = W Compl.
Zachariah, II, 9, εξαπεσταλκεν (for απεσταλκεν) = W 40, 42 Compl.
VIII, 21, — πεντε = W Compl.; cf. OL Hier.
IX, 7, + των (οδοντων) = W 42

This group is closely allied to 407–410 and is less good, though its best member, Compl., is not inferior in special readings.

Another pair of MSS rather closely related is 46 and 711, and these are not only often associated with MS 86, but through it with another notable pair, MSS 62 and 147. This last pair has been worked over more than the previous two but still retains a large amount of the original text. I add a few samples of the readings illustrating the interlocking of these groups with W.

Amos, II, 3, — αυτης^2 = W 147 (40, 153?)
II, 11, + οι (υιοι) = W 62, 147 Boh
Micah, VII, 10 + οτι (οι οφθαλμοι) = W^2 62, 147

Jonah, III, 6, σποδον (for σποδου) = W 46, 86*, 711 OL^{w}
Habakkuk, I, 15, ανειλκυσεν (for ειλκυσε) = W 46, 711, (62), 147
III, 3, μεταβολη διαψαλματ(ος) (for διαψαλμα) = W 62, 147, 86^{mg} (Ach^{Schmidt})
III, 3, ουρανον (for ουρανους) = W; cf. ο ουρανος = 62, 147, 86^{mg}
Zephaniah, I, 5, του βασιλεως αυτων (for του κ̅υ̅) = W 86^{mg}, 147^{2}
III, 13, — του = W 46, 711
Zachariah, VII, 11, νωτα (for νωτον) = W 46
XI, 2, — ο (δρυμος) = W 46–711, 62–147, 86

Manuscripts 130 and 311 have long been recognized as a pair and have even been classified as Lucianic. We now see that their union antedated the adaptation to the Lucianic text, and that in so far as they have escaped revision they give us another glimpse at an old Egyptian text. I add a few of the noteworthy readings:

Joel, II, 19, tr τω λαω αυτου και ειπεν = W 130, 311
Obadiah, I, 18–19, — διοτι κ̅ς̅ .... ησαν = W* 130, 311
I, 19, σεφιλα (for σεφηλα) = W 130, 311
Haggai, II, 10, του δευτερου ετους (for ετους δευτερου) = W; cf. 130 (του πεμπτου ετους δευτερου) (311)
II, 23, — λεγει κ̅ς̅^{2} = W 130, 311, 410, Arm OL
Zachariah, I, 9, tr σοι δειξω = W V 130, 311 Compl.

With all these groups, as also with W, we must guard ourselves against overvaluation. The pre-Origen text of the Septuagint had had centuries of life and development. There may even have been earlier editions and there were certainly distinct family groupings. Ordinary corruption, scholarly correction and adaptation to the Hebrew had brought changes into all the families. Therefore the task of the future editor will be to establish as many of these pre-Origen MS families as possible and then with impartial judgment to determine the text on the basis of all. The uncial groups ℵ — B and A — Q will be of great value but, if we may rely on the evidence of W, several of the minuscule groups will equal and one will even outweigh them in value.

5. Comparison with the Versions

Further light may be thrown on the text character of W and of these groups of manuscripts by a comparison with the early Versions, but in

most cases the evidence is so fragmentary, or so unevenly reported, that I do not venture to compare totals.

In the special readings just discussed I find the Achmimic supporting W 102 times and in 15 of these cases it is the sole support. The Bohairic supports 84 times, 12 of which are not found elsewhere. The small fragments of the Sahidic agree 22 times, in two of which it is the sole support. It is plain that we are dealing with a Version or Versions that came from the immediate home of W. Achmimic is much the nearest of the three, for its big total of agreements is obtained in spite of large lacunae in the only MS preserving the text. Sahidic should seemingly be ranked as a close second, though the fragments are too meager for one to be positive, while Bohairic shows frequent signs of having been adapted to the later Greek text. Yet even there the total of agreements is most impressive and in the large *lacunae* of Achmimic it is our sole Coptic witness. This is the more important as the Coptic Versions show many signs of a common origin.

I have included in this Coptic evidence some cases where the agreement is disputable, as for example, the addition or omission of the definite article and cases of word order. I recognize that in most, if not all, of these cases, the form in Coptic is determined by the idiom of that language, yet when W is the sole support, or nearly so, for the similar form in Greek, one is forced to see relationship. Obviously it it is not the influence of W on the Coptic in many of these cases, but of the Coptic on W and its allies. This may mean the direct influence of the earliest Coptic Version, which would thus have to be earlier than the middle of the third century, but I am of the opinion that most, if not all, of these agreements can be equally well explained as due to errors made by Coptic scribes, and even more to the glosses written in by Coptic readers of the Greek. This influence may well have preceded the formal translation into Coptic. Furthermore we have some notable examples of corrections or glosses of this sort by a later hand in parts of W, while in the badly decayed margins there are fairly frequent illegible or nearly illegible Coptic words, or parts of words. These will be discussed below. The affiliations of W with the Coptic were thus fairly close, but the exact form in which the influence was exerted I do not venture to decide. That question should be handled by one who is more conversant with the Coptic than I am, and he should take under consideration not alone the agreements of the Coptic

Versions with W but also with the allied groups discussed above, especially 407–410, Compl–40–42, 62–147, as well as ℵ–B and A–Q. In particular the corrections and marginal notes of Q and 86 will be important. I do not think that Greek influence on the Coptic can explain all the parallels.

No other Version shows even an approximation of such relationship as the Coptic. In the OL I have noted 47 agreements with W in the special list, but many of these are drawn from Sabatier, who gives the readings of two Roman MSS much accommodated to the Vulgate. The pure OL is too fragmentary for us to draw conclusions from numbers, and the evidence of Sabatier's MSS, while at times valuable, is too often injured by agreement with the Vulgate.

If we confine our attention to the few fragments of the true Old Latin text and to citations from the earlier Church Fathers, W shows fewer agreements, but some are noteworthy. A list of 17 with scanty support follows:

Joel, I, 6, tr *ανεβη εθνος* = W Ach Boh OL^{W} (OL^{spec} om *εθνος*)
I, 12, *μηλα* (for *μηλον*) = W OL^{W} (MS reads *malae*, but corr *mala et;* cf. *και*)
II, 3, *πεδια* (for *πεδιον*) = W 407 Compl Ach OL^{W} (*campi*)
II, 29, – *μου* = ℵ* V W Compl Ach OL^{Tert}
Micah, IV, 13, – *θησομαι*² = W Arm OL^{W}
V, 4, *στησονται* .... *οψονται* = W Ach OL^{W}
VI, 7, – *υπερ* = W OL^{Cyp} (yet W *αμαρτιας*, OL^{Cyp} *peccatum*)
Habakkuk, III, 6, *εστησαν* (for *εστη*) = W* 410 $OL^{moz\ brev}$
Zephaniah, I, 11, (*αργυριω*) + *και χρυσιω* = W Ach OL^{spec}
I, 13, – *εν αυταις* = W Compl OL^{Cyp} (Mass Vulg)
III, 1, – *αυτη* = W Ach OL^{Tyc}
Haggai, I, 11, – *και επι τα ορη* = W 26, 49, 130–311 Ach Arm $OL^{Cyp\ spec}$
I, 12, – *ο* $\overline{θς}$ *αυτων* = W OL^{Cyp}
II, 23, – *λεγει* $\overline{κς}$ = W 130–311, 410 Arm OL^{Tyc} OL^{Sab}
Zachariah, III, 9, (*ανατολην*) + *ονομα* = W^{2}; cf. OL^{Cyp} *nomen ei est* (= *ονομα αυτω*, 22, 97, 228); *ονομα αυτου* = 36, 48^{c}, 407 Ach
XIII, 7, *εκσπασατε* (*διασκορπισθησονται*, A, etc.) = ℵ B V W 410 OL^{Tert}
Malachi, III, 1, – *εαυτου* = Q* W $OL^{moz\ brev}$

In only three cases do W and OL stand alone together. The most frequent supporter is the Achmimic, but ℵ–B V 407–410, 130–311, Compl Q Boh Arm, 26 and 49 are found. These witnesses also agree with Old Latin, when W is opposed, and as might be expected, we find the groups A–106, 62–147, Compl–40–42, 95–185, as well as some Lucianic MSS, in agreement even oftener than W, 407–410, or the Coptic Versions.

Here I may mention W's 13 special agreements with the Armenian as reported by Holmes and Parsons, one of which finds no other support. It is possible that a renewed study of Armenian in better MSS would give results.

In the same list of special readings W is found in agreement with the Vulgate 44 times. In 33 of these readings the Massoretic also agrees, so the general source of the relationship is plain. Yet it must be noted that in 4 of the 11 cases disagreeing with Massoretic the Vulgate, or Vulgate and Hieronymus, are the only support for the W text. Hieronymus may have been slightly influenced in his translation by a Greek text from Egypt, or his Hebrew text may have had a few older variants. In either case he shows a relationship to an Egyptian type of text.

We can thus begin to see a little light regarding the relationship of the groups of Greek MSS and the Versions. The W text came from the upper Nile or the Fayûm and is most closely affiliated with the Achmimic Version. The Old Latin came presumably from Alexandria and stands nearer to B, V, A, 62–147, 95–185, and even 130–311. When ℵ differs from B, or Q differs from A, they incline towards W and the Achmimic, yet in all these groups we are dealing with the basic Egyptian text, which shows innumerable cross-currents of relationship.

6. Unsupported Readings

Many of the unsupported readings of W are interesting and all will be discussed in the Notes. If itacisms and plain cases of influence of the Hebrew are left out of consideration, there are 216 unsupported variants of the first hand. Of these 45 are misspellings and 39 more are interchanges of inflectional forms. A few of these 39 are perhaps only misspellings, but the majority must be reckoned with the 27 cases, which involve the interchange of words. In all of these cases one must

admit the possibility of influence of the original Hebrew, or of other translations, even though the texts preserved do not give the needed parallel. The largest class of the unsupported variants are the additions, which number 57, and these consist in most cases of but one or two words; only two are plain dittographies. Several look like explanatory glosses, that have crept into the text, but the majority are plain additions, which agree with the general sense of the passages. These also seem to point to the influence of the Hebrew or of other translations.

There are only four unsupported transpositions; that was not a characteristic fault of our scribe any more than the dittography just referred to.

There are 44 omissions, of which 9 are long and involve like endings of phrases. The others are all brief, usually one word, rarely two, and seem to point to a characteristic error of the scribe. Seldom does the omission admit of a sensible interpretation of the passage. Omissions and misspellings are the special faults of the scribe, and if we add the itacisms, the number becomes fairly large, but many of the latter have been corrected by the *diorthotes*.

V. THE TEXT CHARACTER OF THE CORRECTIONS IN W

I HAVE remarked in a previous section that it is often difficult to distinguish between the hands of the different correctors, but it may nevertheless be helpful to determine the textual character of the corrections, which appear to be contemporary, or nearly so, and those which are shown by the ink to be distinctly later. There are 274 of the first kind, of which the majority are corrections of itacistic and other obvious errors. There remain 80 cases which may be expected to show text affiliation, but of these 12 are unsupported. Yet even these show the general accuracy, for seven are really text variants, two variants in form without difference in meaning, two appear to be glosses, and only one is an obvious error. Among the 68 remaining readings those supported by Achmimic occur oftenest, 21 times, in three of which Achmimic is the sole support. The other frequent supporters are as follows:

Compl–40–42	18 times	(2 sole)
62–147	16 "	(1 sole)
407–410	13 "	
Hebrew	13 "	(1 sole)
Lucianic MSS	13 "	
A–106	13 "	
Q	13 "	
95–185	11 "	
86–86^{mg}	11 "	(1 sole)
198–233–534 etc.	9 "	
46–711	9 "	
Bohairic	8 "	
B	7 "	
239	6 "	(1 sole)
א	5 "	(1 sole)
153	5 "	(1 sole)
Sahidic	5 "	(1 sole)
Armenian	4 "	(1 sole).

In general it may be said that the corrector is following a similar type of text to that used by the first hand, though it is rather nearer to the Achmimic, and less near to 407–410, which seems the best of the Egyptian groups. Whether it was derived from another MS or from the corrections and margins of the parent of W, it is quite plainly a somewhat more advanced type of the same kind of text development. Therefore it may well be that most of these corrections were made on the basis of the parent MS, which would certainly have been quite sufficient as a guide in correcting the much larger number of obvious errors. It has already been suggested, on the basis of the relationship to Q and 86, that the parent of W had many corrections and marginal notes. This view is further strengthened by the fact that the corrector deletes two manifest glosses, which had been put in the text by the first scribe, and yet adds two other glosses. Likewise the correction in Jonah, 4, 1 of the unsupported *συνεθυμησεν* to *ηθυμησεν* in agreement with Symmachus (cf. Syro-Hex) points to the use of marginal additions in the parent MS rather than to another Septuagint MS.

There are some 60 corrections in a slightly darker ink and cruder script. These I class as the third hand, though in some cases doubtfully; further I recognize that there were more than one later reader of the MS, who made corrections and notes, though I have not been able to distinguish between them. The most numerous corrections are found in Habakkuk, especially the third chapter, and these may well come from one corrector. To judge from the crudeness of his script he was at least a century later than the first scribe.

Of these 60 corrections a dozen correct obvious errors and as many more are absolutely unsupported, two at least being nothing more than glosses, while two more are later or erroneous spellings. One error, + $\overline{κυ}$ *ι*, Zach. 3, 9, is more interesting. There is no reason for adding $\overline{κυ}$ at this point but Achmimic adds AOΥ = *και*. If these two readings are to be connected, we must assume that *και* inserted in some Greek MS was misread by our corrector. Of the remaining third hand corrections 13 are more or less close adaptations to the Hebrew, nothing similar being found elsewhere except in the Vulgate. In nine other cases we find the same relationship to the Hebrew, but with Achmimic also agreeing. An early Coptic Version may have served as intermediary in some cases. There remain ten corrections which have some Greek support, such as the Lucianic MSS, 62–147, 130–311,

Compl–40–42, B, Q, or 407, but in all except one of these cases there is agreement with the Hebrew or with one of the Coptic Versions; and in three cases the Coptic is the sole support. It seems clear that no other Greek MS was available for these later corrections, except possibly for the 10 just mentioned. In all the other late corrections, and probably in some of these ten, the corrections were made direct from the Massoretic Hebrew or from an early Coptic Version, one or both of which influenced the later correctors. The direct influence of the Hebrew is the more extensive, and so the more certain.

VI. MARGINAL GLOSSES

On page 30 there is a long gloss on the right-hand margin just opposite Jonah 2, 6. It is in Greek and the following letters are read, though with doubt in the case of some:]*αι* /] *κυκλω* /] *ηντην* /] *κεφαλην*. We do not know exactly how broad the margin was originally nor how fully it was covered by the gloss; so it seems useless to attempt to restore it. The text opposite which it stands reads *αβυσσος εκυκλωσεν με εσχατη· εδυ η κεφαλη μου.* With two of these words apparently repeated in the gloss, though with different construction, it is safe to assume that the gloss was a parallel to the text. If so, it is in accord with what we have already proved several times for the parent of W, namely, a parallel drawn from the Hebrew or from one of the early Versions, which had been inserted in the margin or between the lines and from there had crept into the text. We have several other instances of this same sort of connection with the Hebrew or with the other translations in corrections by the second and third hands, which have just been discussed. This gloss is by a different scribe and in a much more cursive hand, but its origin was probably the same.

On the left-hand margin of page 16 there are traces of several letters, but only one is legible, *η*. Twelve lines below a very cursive *ω* or *μ* is seen, while at the bottom one reads plainly *ουκ*, though no connection with the text is indicated. These seem Greek glosses, but just to the left of *ουκ* there are remnants of Coptic letters]ⲛϣ ⲉⲣ̣ⲟ̣ϥ. These are unintelligible and nearly the same may be said of the fragmentary Coptic words on 13 other pages. As tentatively read they are as follows:

p. 14 left-hand margin near middle:]ⲩⲁⲃ̄ϥ̄ |]ⲣ̄ⲡⲉ |]ϫ̣ⲛ̄ⲙⲙⲁ |]ϫ̣ⲟⲥⲉ |]ⲧϥ̄;

p. 18 left near bottom:]ⲃⲟⲗ;

p. 20 left near bottom: ϣ̣ⲡⲟ̄; on lower margin: ⲉⲧⲛⲁϥⲙ̣ⲁⲣⲟ̣··;

p. 22 left above middle: · · · |]· · |]· · ⲉ · |]ϫ · · · |]· ⲙⲛ |]ϣ̣ⲗⲓ̄ |]ϥⲓ;

left nearer bottom:]ϣⲓ |]ⲗⲟ;

p. 24 left above middle:]· · ⲙ̣ |]· · ⲩ;

lower on same side:]ⲩ |]ⲏ |]ⲧ̣ϥ;

p. 28 left above middle:]ⲩⲗ |]ⲟ̣ⲡϣ |]ϫ | ⲓ̣ⲕ̣ⲱ̣ⲥ | · · ⲩⲥ;

p. 32 whole left margin:]ϫ |]· ⲙ |]ⲕ̣ⲛⲁ |]· ⲕ |]· ⲧ̣ⲟϥ |]ⲧⲡⲉ |
]· ⲓ |]ⲉ̣ⲗ̣ⲟⲗ | · · · · | · · · |]ⲙ |]ⲩ |]· · ⲕⲣϩ · |]ⲗ̣ⲓ | · · · | · · · |
· · |]ⲫ |]ϣⲓⲙⲥ |]· ⲙϣⲟ | · · · · |]ⲉ̣ⲛⲉⲣ |]ϣⲱϥ |]ⲗⲙ |]ⲛ̣ⲕⲱ |
]ⲉ /]ⲓ̣ⲛ̣ⲕ · ⲉ /]· ⲱ | · · ·;

p. 34 upper left margin:]ϥ;

p. 39 left margin near top: ⲕⲛⲁ;

left below middle: ⲁϥⲛⲟ̣ ϫϥ ⲉⲃ̣ⲟⲗ;

p. 42 right margin below middle:]ϫⲁ̣ⲛ̣;

p. 46 left margin middle:]ϫⲟϩⲙ | · · · · |]ⲫⲣ̣ⲏ̣ⲟ |]· ϩⲟⲩ |]· ⲡ̣ |
]· ⲩ · |]ⲣⲱⲥ | ⲡ’ⲥ |]· ⲉ;

p. 48 left margin above middle:]ⲱ |]ϣⲏ;

p. 50 left margin above middle:]ⲉⲣⲟϥ |]ϣⲁ;

Of all these only two or three are read with any degree of certainty and from these we get only detached words. On page 14]ⲣ̄ⲡⲉ]ϫ̣ⲛ̄ⲙⲙⲁ]ϫⲟⲥⲉ]ⲧϥ̄ may be completed with the aid of the Sahidic Version, [ⲡⲉϥ]ⲣ̄ⲡⲉ [ⲉ]ϫⲛ̄ⲙⲙⲁ [ⲉⲧ]ϫⲟ̣ⲥⲉ [ϩⲁⲣⲁ] ⲧϥ̄ and directly opposite in the Greek text stands . . . *εκ του τοπου* . . . . *επι τα υψη* . . . . . *υποκατωθεν αυτου*. The Coptic is either a variant from this or an interpretation of it.

On page 39 I have read ⲁϥⲛⲟ̣ϫϥ ⲉⲃ̣ⲟⲗ "he has sent out," while opposite stands the Greek *εξελιπον απο βρωσεως προβατα* "the flocks shall leave off from feeding." The verb is singular in most Greek MSS and variation in tense is found, so there is a possibility that the Coptic gloss here referred to the text near it.

On page 46 ϫⲟϩⲙ is read with certainty; it means "are polluted" and *μιανθησεται* stands in the Greek text directly opposite. This seems a certain case of a marginal translation.

On page 50]ⲉⲣⲟϥ |]ϣⲁ is clearly read, from which Professor Schmidt has suggested [ϯⲉⲓⲛⲉ] | ⲉⲣⲟϥ [ⲙⲡⲙⲁⲛ̄]ϣⲁ. This corresponds to the Greek text opposite, *εγω* (+ *επαγω* man 2) *επι τον δουλον μου ανατολη*, "I lead in to my servant the east (rising)," for it calls attention to the false interpretation of the Hebrew.

This is all that I have been able to explain from the Coptic glosses and it is too little to support definite conclusions, but it at least suggests their character. They were apparently notes and interpretations written by a Copt, who did not know Greek well, and the object was to enable him to interpret the text orally, probably in a sermon after he had read it. It is not likely that much of value would be obtained from such glosses, even if longer examination should restore a few words more. The important fact to be derived is that the home of the MS was in Sahidic territory or in that of some closely allied dialect. Neither is the fact that both Greek and Coptic notes are found on the margins of W a proof that the MS changed its home. Everything in the Greek text and Greek glosses of W tends to ally the MS with the Achmimic and Sahidic traditions. The monastery where it was preserved and for which it was probably written was either Coptic or affiliated with the Copts. With the waning of the Greek influence in the country districts during the fourth and fifth centuries Copts replaced the Greeks in some monasteries and in still more there ceased to be Greek speaking Copts. That is probably what happened in the ancient home of W.

VII. THE REPRINT OF THE TEXT

In the following pages the text of the Papyrus is printed in full, preserving the few abbreviations and with the retention of such punctuation, accents, breathings, apostrophes, and other marks as seem to have been original, or practically contemporary with the writing of the manuscript. Words have been separated and capitals used for titles contrary to the style of the manuscript.

The text attempts to reproduce the work of the first scribe as he left it. Errors by the first scribe, when immediately corrected, and all corrections by the *diorthotes* and later correctors are given in the footnotes.

All the smaller *lacunae* have been supplied from the Swete text unless the space or context prevented and another variant or emendation exactly filling the space was found. All such additions are enclosed in square brackets. In a few cases I have indicated by dots a *lacuna*, which I had not been able to supply with any degree of certainty.

In the fragmentary or indistinct portions I have printed as certain all letters of which a characteristic portion is visible. Dots have been placed under certain letters because the visible remains agree with similar parts of other letters, as well as with the one printed in the text.

The original lines have been preserved or restored so far as possible. The page numbers of the Papyrus are given on the left-hand margin of the page. For ease in reference the verse numbers are added on the left-hand margin and the chapter numbers on the right-hand.

The fragments tentatively assigned to the earlier chapters of Hosea have been placed first without the indication of lacunae between them, as the chapter and verse numbers appended are sufficient to show the points of separation of the fragments. The rather long *lacuna* at the end of Hosea and the beginning of Amos is indicated by bracketed dots and titles.

The rest of the fragments shown on pages 1 and 2 of the Facsimile Edition have been printed at the end of Malachi, as I was not able to place them even tentatively. The reading is often uncertain on one side or the other, yet a sufficient number of letters is in most cases preserved, so that the fragments could have been tentatively placed, if I had been able to find a corresponding text. Therefore most of them either represent unusual variants or are from Hosea, which I searched with less care.

In the residue of bits of papyrus and dirt from the two boxes of fragments, which are now preserved in a separate tray with the manuscript, there are a few fragments showing individual letters. These were neither mounted nor photographed, as there was no hope of placing them correctly nor establishing any doubtful reading through their agency.

HOSEA

Doubtful Fragments

p. 1–2

1) 10 [κλη]θησ[ονται και ουτοι υιοι θ̅υ̅ ζωντος] I

11 [και σ]υνα[χθησονται οι υιοι ιουδα και]

[θησο]ντα[ι εαυτοις αρχην μιαν]

12]ασ[II

]τιο[

πετε]ινα[

2) 6 [εξελευσ]ετα[ι διοτι ελεος θελω η θυ] VI

[σιαν και] επι[γνωσιν θ̅υ̅ η ολοκαυτω]

[ματα αυ]τοι [δε εισιν]

13 [δειλαιοι] εισ[ιν οτι ησεβησαν εις εμε] VII

[εγω δε ελυτρ]ωσα[μην αυτους αυτοι δε κα]

[τελαλησαν κ]ατ ε[μου ψευδη.]

3) 5 [ζυμωθηναι α]υτο [ημεραι των βασιλεων υμων] VII

[ηρξαντο οι] αρχ[οντες θυμουσθαι εξ]

[οινου εξε]τει[νεν την χειρα αυτου]

5]εω[ς τινος ου μη δυνωνται] VIII

6 [καθαρισθη]ναι [εν τω ισραηλ και αυτο]

[τεκτων εποιη]σε κ[αι ου θ̅ς̅ εστιν]

p. 3

7 ως ε]λαι[α κατα] XIV

[καρπος και η οσφρασ]ια αυτου ως λ[ιβανου]

8 [επιστρεψουσιν και κ]αθιουνται υπ[ο την]

[σκεπην αυτου και ζ]ησονται και με[θυσθη]

[σονται σιτω και εξ]ανθ[ησ]ει ως α[μπελος]
9 [το μνημο]συνον α[υτου ως οινος λιβανου τω ε]
[φραιμ τι α]υτω ετ[ι και ειδωλοις εγω εταπει]
[νωσα αυ]τον και εγ[ω κ]ατ[ισχυσω αυτον ως]
[αρκευθος π]υκαζ[ο]υσα [εξ εμου ο καρπος]
10 [σου ευρηται τις σοφος] και [συνησει ταυτα]
[η συνετος και επιγνω]σετα[ι αυτα διοτι]
[ευθειαι αι οδοι του κυ] και [δικαιοι πορευ]
[σονται εν αυταις . . . .]

[ΩΣΗΕ Α]

[ΑΜΩΣ Β]

1 [. . . . .] I
[ημεραις οζειου] βασι[λεως ιουδα και εν]
[ημεραις ιεροβο]αμ του [ιω]ας βασιλεω[ς]
2 ιη[λ προ δυο ετω]ν του σεισμ[ου] και ειπεν κ[ς]
εκ σι[ων εφθεγ]ξατο˙ και εξ ϊ[ερ]ουσ[αλημ ε]
δωκ[εν την φω]νην αυτου. και επ[ενθησαν αι]
[νομαι των π]οιμενων. και εξη[ρανθη η κορυ]
3 [φη του καρ]μηλου˙ και ειπεν κς [επι ταις τρι]
[σιν ασ]εβ[εια]ις δαμασκου κα[ι επι ταις τεσ]
[σαρσι]ν ουκ α[ποσ]τραφησομαι αυτον [ανθ ων ε]˙
[πριζ]ον πρ[ιοσ]ιν σιδηροις τας ε[ν γαστρι ε]χου
4 [σας] των ε[ν γ]αλααδ˙ και εξαπ[οστελω πυρ εις]
[το]ν οικο[ν] αζαηλ και καταφ[αγεται θεμελια]
5 [υιου α]δερ και συντριψ[ω μοχλους δαμ]ασκο[υ]
[και] εξο[λ]εθρευσ[ω κατοικουντ]ας ε[κ]

lacuna

p. 4

10 [εξαποστε]λω πυ[ρ] επ[ι τα τειχη τυρου και κατα]
11 [φαγεται] τα θεμελια α[υτης ταδε λεγει κς επι]
[ταις τ]ρισιν ασεβειαις [της ιδουμαιας και επι]
[ταις τε]σσαρσιν ουκ απ[οστραφησομαι αυτους]
[ενεκα του διωξαι αυτους] εν ρομφ[αια τον α]
[δελφον αυτου και ελυμηνατ]ο μητραν [επι της]

[γης και ηρπασεν εις μαρ]τ[υ]ριον φρε[ικην]
[αυτου και το ορμημα ε]φ[υ]λαξεν ε[ις νικος]
12 [και εξαποστελω] πυρ ει[ς θ]α̣ιμ[αν και κατα]
13 [φαγεται θεμελια τε]ι̣χεω[ν αυτης ταδε λεγει]
[κς επι ταις τρισιν α]σεβ[ειαις υιων αμμων]
lacuna [αυ]
15 [της] και πορε[υσο]νται οι β̣[ασιλεις αυτη]ς̣ εν
[α]ιχμαλωσια [ο]ι ιερεις αυτ[ων και οι αρ]χοντ
1 [ε]ς αυτων επι [τ]ο̣ αυτο λεγει κ[ς ταδε λ]εγει II
[κ]ς επι [ταις] τρισ̣ι̣ν ημεραις μωα[β και επι τεσ]
[σαρσιν ουκ] αποστραφησομαι α[υτον ανθ]
[ων κατεκαυσ]αν τα οστα βασιλεω[ς τ]η̣ς ιδ[ο]υ̣
2 [μαιας εις κονια]ν. και εξαποστ[ελ]ω πυρ
επι μ[ωαβ και κα]ταφαγεται θεμελ[ια τ]ων πο̣λ̣
[εων αυτης και] αποθανειται εν [τη] αδυνα
[μεια μωαβ μετ]α κραυγης και μετ[α φ]ων[ης]
3 [σαλπιγγος εξ]ολεθρευσω κριτη[ν] εξ α̣[υτης]
[και πα]ντ[ας τους αρχον]τας αποκτ[εν]ω μετ
4 [αυτου] λεγ[ει κς ταδε λεγει] κς επι τ̣[αις] τρι̣

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[σιν ασεβειαις υιων ιουδα και επι ταις]
[τ]ε̣σσαρ̣[σι]ν ο̣υκ αποστ̣[ραφησομαι αυτον ενε]
[κ]α του απωσασθαι α̣[υτους τον νομον του κυ]
και τα προσταγματ[α αυτου ουκ εφυλαξαν]
το· και επλανησεν [αυτους τα ματαια αυτων]
α εποιησαν· οις εξ[ηκολουθησαν οι πατε]
5 ρ̣ες αυτων οπισω α[υτων και εξαποστελω]
πυρ επι ϊουδαν· κ[αι καταφαγεται θεμελια]
6 [ιερουσαλημ ταδε λεγει κς επι ταις τρι]
[σιν ασεβειαις ιηλ και επι τ]αις τεσ[σαρ]
[σιν ο]υ̣κ α[ποστραφησο]μαι [αυτο]ν ανθ̣ [ων]
απ[εδο]ν[το α]ργυρ̣[ιου] δικαι[ον] και πε̣[νητα]
7 ενεκεν υποδημ̣[ατ]ων τ[α π]ατουν[τα επι]
τον χουν της γης̣ [κα]ι̣ εκο[νδ]υλιζο[ν εις κε]

φαλας πτωχων [και οδον ταπεινων]
εξ⁝κλ[ειν]αν· και υιος [και πατηρ εισεπο]
ρευοντ[ο π]ρος την αυ[την παιδισκην]
[ο]πως β[εβ]ηλωσω[σιν το ον]ομα τ[ου θ̅υ̅]
8 [αυ]των· και τα ϊματι[α αυτω]ν δεσμε[υον]
[τ]ες σχοινιοις παραπετ[ασμα]τα επο[ιουν]
εχομενα του θυσιαστη[ριου κα]ι οινο[ν εκ]
συκοφαντιων επεινο[ν εν τω οικω του]
9 [θ̅υ̅ α]υτων· εγω δε εξη[ρα τον αμορραιον]
[ε]κ προσωπου αυτων· ο[υ ην καθως υψος]
[κ]εδρου το υψος αυτου· και [ισχυρος ην ως]
[δ]ρυς· και εξηρανα τον κα[ρπον αυτου επα]
[νωθε]ν και τας ριζας αυ[του υποκατωθεν]
10 [και εγω α]νη[γ]αγον υμας [εκ γης αιγυπτου]
[και] περιηγαγον ημας ἐν [τη] ερημω τε[σ]
[σερ]ακοντα ετη του κατακλ[ηρ]ονομησα[ι]
11 [την] γην τ[ω]ν [α]μορραιων [κ]αι ελαβον ε[κ]
[των υιω]ν υμων ει[ς] προφητας· και εκ
[τ]ων νεανισκων υμων εις αγιασμον
[μ]η ουκ ἐστιν ταυτα οι υιοι ι̅η̅λ̅ λεγει κ̅ς̅
12 [κ]αι εποτιζετε τους ηγιασμένους οινον
[κ]αι τοις προφήταις ενετελλεσθαι λεγον
13 [τ]ες ου μη προφητευσητε· δια τουτο ι[δου]
[εγ]ω κυκλειω υποκατω υμων [ο]ν τρ[ο]
[π]ον κυλειετε ή άμα[ξα] η [γ]εμουσα>
14 [κ]αλαμης· και απολειται φ[υγη ε]κ δρομε
ως· και ο κραταιος ου μη κρ[ατηση] της ισχυ
ος αυτου. και ο μαχητ[η]ς ου μ[η σ]ωση την
15 ψυχην αυτου· και ο τοξοτη[ς ου] μη υποστη
[κα]ι ο οξυς τοις ποσιν αυτου ου μη [διασω]
[θ]η ουδε ο ιππευς ου μ[η σωσε]ι την [ψυχην]
16 [αυ]του· και ευρ[ησει] την [καρδια]ν αυ[του εν]
[δυν]αστειαις· ο [γυμνος διωξε]ται [. . . . .]

II, **10** ημας corr υμας man 3
13 κυκλειω (dele $κ^{2}$ man 2) | κυλειετε (αι pro $ε^{3}$ man 2)

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[. . . . .] ε]ν εκεινη τ[η η]μερ[α]
1 [λεγει κ̅ς̅ ακουσατε το]ν λογον τουτον ον [ελα] III
[λησεν κ̅ς̅ εφ υμας οικο]ς ιη̅λ̅ και κατα πασης
[φυλης ης ανηγαγον ε]κ γης αιγυπτου λεγων
2 [πλην υμας εγνων εκ] πασων φυλων της
[γης δια τουτο εκδικη]σω εφ υμας πασας [τας]
3 [αμαρτιας υμων ει πο]ρευσονται δυο επι [το]
[αυτο καθολου εαν μη γν]ωρισω[σ]ιν ε[αυ]
4 [του]ς ει ερ[ευξεται λεων εκ του δρυμου αυ]
[του] θηραν [ουκ εχων ει δωσει σ]κυ[μνος]
[φω]νην α[υτο]υ εκ τη[ς μα]νδ[ρας α]υτο[υ καθ]
5 [ολου] εαν μ[η α]ρπασ[η τι] ει πε[σε]ιται ορνεο[ν]
[επι τ]ην γην [α]νευ ϊ[ξε]υτου: [ε]ι σχασθησεται
[παγις] επι τ[ης] γης α[νευ] του συλλαβειν τι ει
6 [φωνησει σαλπιγξ εν πολ]ει κα[ι λα]ος ου πτω
[ηθησεται ει εσται] κακια εν πο[λει] ην κ̅ς̅ ουκ
7 [εποιησεν διοτι ου] μη ποιηση [κ̅ς̅ ο] θ̅ς̅ πρα
[γμα ε]αν μη [αποκαλ]υψη παιδειαν προς [τους]
8 [δο]υλους αυ[του τους] προφητας λεων ε[ρευ]
[ξε]ται και τι[ς ου φ]οβηθησεται· κ̅ς̅ ο θ̅ς̅ ελ[α]
9 [λη]σεν κ[αι τις ου] προφητευσει· απαγγειλ[α]
[τε χωραις εν ασ]συριοις· και επι τας χ[ωρας]
[της αιγυπτου και] ειπατε συναχθητε [επι]
[το ορος σαμαρειας] και ϊδετε θαυμαστα π[ολ]
[λα εν μεσω αυ]της και την καταδυνασ[τει]
10 [αν την εν αυτ]η· και ουκ εγνω α̅ εσται εν[αν]
[τιον αυτης λεγ]ει κ̅ς̅ οι θησαυριζοντες [αδι]
[κιαν και ταλαι]πωριαν εν ταις χωραις α[υ]
11 των· δια το[υτ]ο ταδε λεγει κ̅ς̅ ο θ̅ς̅ τυρο[ς]
κυκλοθεν η γη σου ερημωθησετ[αι και]
καταξει εκ σου την ισχυν σου [και δια πα]
12 γησονται αι χωρ[αι] σου ταδε λεγει κ̅ς̅ [ον]
τροπον οταν εκσπαση ο ποιμην εκ [στο]
ματος του λεοντος δυο σκελη η λωβον

ωτιου. ουτως εκσπασθησονται οι υιο[ι ιηλ]
οι κατοικουντες εν σαμαρειαῑ. κατεν[αν]
13 [τ]ι φυλης εν δαμασκω ιερευς ακουσατ[ε και]
[επιμ]αρτυρασθε τω οικω ϊακωβ λεγει [κς]
14 ο θς ο παντοκ[ρατ]ωρ διοτι εν τη ημερα [οταν]
εκδικω [ασε]βειας του ιηλ επ αυτον κα[ι εκ]
δικησ[ω επι τ]α θυσιαστηρια βαιθηλ· και κ[α]
τασκαφη[σετα]ι τα κ[ερ]ατα του θυσιαστηριου
15 και πεσο[υνται] επι την γην συγχεω και π[α]
ταξ[ω] τον οικον τον περιπτερον επι τ[ον]
[οικον] τον θερινον· και απολουνται οικ[οι]
[οι ελ]εφαν[τινοι και] πρ[οστεθ]ησονται οι[κοι]
1 [ετε]ροι πο[λλοι λεγει] κς [ο θς] ακουσατ[ε τον] IV

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[λογον τουτον] δαμαλει[ς της βασανιτιδος]
[αι ε]ν τω ορει της σαμαρ[ειας αι καταδυνα]
[στε]υουσαι πτωχους· κα[ι καταπατουσαι]
[πεν]ητας αι λεγουσαι τοι[ς κυριοις αυτων]
2 [επιδ]οτε ημιν οπως πιω[μεν ομνυει κς]
[ο θς κ]ατα των αγιων αυτ[ου διο]τι ιδ[ου ημε]
[ραι ε]ρχονται εφ υμας και λ[ημψο]νται υ[μας]
[εν ο]πλοις· και τους μεθ υ[μων εις λεβη]
[τας υ]ποκεομενο[υς εμβαλουσιν εμπυ]
3 [ποι λοιμοι και εξενεχθησεσθε γυμναι]
κατ[ενα]ντι αλληλων [και αποριφησεσθε]
4 εις τ[ο ορ]ος το ραμμαν [λεγει κς ο θς εισηλ]
θατε εις βεθηλ και η[νομησατε και εις]
γαλγαλα επληθυνατ[ε του ασεβησαι και]
ηνεγκατε εις πρω[ι θυσιας υμων εις]
[τη]ν τριτην ημερα[ν] τα επιδεκατα υμω[ν]
5 και ανεγνωσαν ε[ξ]ω νομον· και επεκ[αλε]

III, **12** *ιερευς* corr *ιερεις* man 2
IV, **1** *ημιν* add supra *οινον* man 2
2 *υποκεομενους* (corr *αι* pro *ε*[1] man 2)

σαντο ομολογιας˙ απα[γγ]ειλατ[ε οτι ταυ]
6 τα ιμησατε˙ υιοι ιηλ λεγει κς ο θς˙ κα[ι]
εγω δωσω υμιν γομφιασμον οδοντων
εν πασαις ταις πολεσιν υμ[ων] και ενδει
αν αρτων [εν] πασι τοις τοπ[οις υμω]ν και
7 [ουκ ε]πεστρεψατε προς με [λεγει] κς και
[εγω α]νεσχον εξ υμων τ[ον υετ]ον προ
[τριω]ν μηνων του τρυγη[του κα]ι βρεξ[ω]
[επ]ι πολιν μιαν επι δε πολ[ι]ν μιαν [ου βρεξω]
[μ]ερις μια βραχησεται˙ και μερις ε[φ η]ν ου
8 [β]ρεξω ξηρανθησονται˙ κα[ι συ]ναθροισθη
σονται δυο και τρεις πολεις [ει]ς πολιν μια[ν]
του πιειν υδωρ και ου μη ε[μ]πλησθωσιν
9 και ουκ επ[ιστρεψ]ετε προς μ[ε λ]εγει κς˙ επ[α]
[ταξα υμας εν] πυρωσει [και ε]ν ικτερω˙>
επληθυνατε κηπους υ[μ]ων αμπελω
νας υμων και συκωνας υμων˙ και ελ[αι]
ωνας υμων κατεφαγεν η καμπη. και
ουδ᾽ ως επεστρεψα[τε πρ]ος με λεγει κς
10 [εξ]απεστειλα εις υμ[ας θ]ανατον εν οδω
[αιγ]υπτου˙ και απεκτ[εινα] εν ρο[μφαι]α τους
[νε]ανισκους υμων [μ]ετα αι[χμαλωσιας]
[ιπ]πων υμων και [α]νηγαγ[ον ε]ν πυρι τας
[πα]ρεμβολας υμων εν τη ο[ργη] υμων˙ κα[ι]
[ου]δ᾽ ως επεστρεψ[α]τε πρ[ος με] λεγει κς
11 [κατ]εστρεψα υμας κ[αθως κατεστ]ρεψεν
[ο θ]ς σοδομα και [γ]ομο[ρρα και εγε]νεσθε
[ως] δαλος εξεσπ[α]σμεν[ος εκ πυρ]ος˙ κα[ι]
12 [ουδ] ως επεστ[ρεψα]τε π[ρος με λεγει κ]ς˙ δι[α]

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[τουτο ουτως ποιησ]ω σοι ιηλ πλην οτι ο[υτως]
[ποιησω σοι ετοιμα]ζου του επικαλεισθ[αι]
[τον θν σου ιηλ πλην] οτι ουτως ποιησω σ[οι]

5 [ταυ]τα (τα dele man 2 aut 3) | ιμησατε corr ηγαπησατε man 2

13 [διοτι ιδου εγω στερ]εων βροντην. και κ[τι]
[ζων πνευμα και απα]γγελλων εις ανους το[ν χρι]
[στον α]υτου π[οιων ο]ρθρον και ομιχλην κ[αι]
[επιβα]ινων [επι τα] ϋψη της γης κς ο θς [ο]
1 [παντοκρατωρ ον]ομα αυτω: ακουσα[τε τον] V
[λογον κυ τουτον ον εγω λαμβανω εφ υμας]
2 [θρηνον οικος του ιηλ επεσεν ουκετι μη]
[προσθη του αναστ]ηναι παρθεν[ος τ]ου ιηλ
[εσφαλεν επι της] γης αυτης· ουκ ε[στ]ιν ο
3 [αναστησων αυτη]ν· διοτι ταδε λεγει κς
[κς η πολις εξ ης εξε]πορευοντο χειλιοι υπο
[λειφθησονται εκα]τον και εξ ης εξεπ[ο]ρε[υ]
οντο εκατον υπολ[ει]φθησονται δεκα τ[ω]
4 οικω ιηλ· διοτι ταδ[ε] λεγει κς προς τον οικον
5 ιηλ [εκζητ]ησατε με και ζησατε· και μη
εκζητειτε βαιθηλ. και εις γαλγαλα μη εισ
[π]ορευεσθε και επι το φρεαρ του ορκου μη
αναβαινετε οτι γαλγαλα αιχ[μ]αλωτευομε
νη αιχμ[αλω]τευθησεται· κα[ι β]αιθηλ [ε]σται
6 ουχ υ[παρχουσ]α· εκζητησατε τον [κν]
και ζη[σατ]ε· οπως μη αναλαμψη [ως]
πυρ ο οι[κος ι]ωσηφ' και καταφαγετα[ι αυτον]
7 [κ]αι ουκ [εσται ο σ]βεσων τω οικω ιη[λ ο ποι]
[ω]ν εις υψος κριμα· και δικαιοσυνην ει[ς]
8 γη[ν ε]θηκεν ποιων παντα και μετασ[κευ]
αζ[ω]ν· και εκτρεπων εις το πρωϊ σκια[ν]
θανατου κ[α]ι ημεραν εις νυκτα συσκοτα
ζων· ο προ[σ]καλουμεν[ος το υδ]ωρ της θα
λασσης κα[ι ε]κχεων αυτο [επι προσ]ω[πον]
πασης της [γ]ης κς ο θς ο παντοκρατω[ρ]
9 ονομα αυτ[ω ο] διαιρων συντριμμον επ
ισχυν· και ταλαιπωριαν επι οχυρωμα>
10 επαγων· εμεισησαν εν πυλαις ελεγχο
11 τα· και λογον οσ[ιον ε]βδελυξαντο· δια τ[ου]

V, 4 ζησατε corr ζησετε man 2 aut 3

το ανθ ω̅ν κ̣ατε[κον]δ̣υλιζον εις κεφαλ[ας]
πτωχ̣ων· και δ̣[ωρα] εκλεκτα εκδεξα[σθε]
παρ [αυτω]ν· οικο[υς ξε]στους οικοδομη[σετε]
[και ου μη κα]τοικη[ση]τε εν αυτοις· και [αμ]
πελων[ας ε]π̣ιθυμ̣[η]τους φυτευσετε κ[αι]
12 ου μη π[ιητε] οινον εξ αυτων· οτι εγνω̣[ν]
πολλας [ασεβεια]ς̣ υμ[ω]ν· και ϊσχυραι α[ι]
αμα[ρτιαι υμων κα]ταπατουσαι δικ̣α[ιον]
λαμ[βανοντε]ς αλλαγματα και πεν[η]
13 τας ε[ν πυλαις ε]κκλει[ν]οντες· δια τουτο̣ [ο]
συνι[ων εν τω κ]αιρω [ε]κ̣εινω σιωπ[ησε]
14 τ̣α̣ι̣ [οτι καιρος π]ονη[ρος εσ]τ̣ιν· εκζη[τησατε]

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τ[ο κα]λ̣ο̣ν και μη [πονηρον οπως ζηση]τε [και]
εσται ουτως μεθ υμων̣ [κ̅ς̅ ο θ̅ς̅ ο παν]το[κρα]
15 τωρ· ὃν τροπον ειπατε μ[εμισηκαμε]ν [τα]
πονηρα και ηγαπηκαμεν̣ [τα καλα και αποκα]
ταστησατε εν πυλ̣αις κρι̣[μα οπως ελεηση]
υμας κ̅ς̅ ο θ̅ς̅ ο παντοκ[ρατωρ περ]ιλο[ιπους]
16 αυτους ϊωσηφ δια το[υτο ταδε] λεγ[ει κ̅ς̅ ο θ̅ς̅ ο]
παντοκρατωρ εν πα[σαις πλατειαις κοπε]
[τος] και εν πασαις οδο[ις ρηθησεται ουαι]
[κληθησεται γεωρ]γος εις [πενθος και κο]
17 [πετον και εις ειδ]οτας θρηνον κ[αι εν πα]
[σαις] οδοις κ[οπετος] διοτι διελευσο[μαι δια]
18 [με]σου σου ειπεν κ̅ς̅ ουαι οι ε[πιθυμουν]
[τες] την ημεραν κ̅υ̅· και ινα τι αυ̣[τη υμιν η]
[ημ]ερα κ̅υ̅· και αυτη εστι[ν] σκοτος και ου [φως]
19 [ο]ν τροπον οταν φυγη [α̅]ν̅ο̅ς̅ εκ προσωπ[ου]
του λεοντος· και εμπ[εσ]η αυτω η αρκο[ς]
και εισπηδηση εις τον̣ οικον αυτου κ[αι]
απερέισηται τας χειρας αυτου επι τον τοι
20 χον και δακη αυτον οφις· ουχι σκοτος η

11 εκδεξασθε (dele κ man 2)

ημερα του κυ και ου φως· και γνοφος ουκ
21 [εχ]ων φεγγος αυτη· μεμεισηκα απωσο
[μαι] εορτας υμων· και ου μη οσφρανθω
22 [εν ταις πανηγυρεσιν] υμων διοτι και εαν
[ενεγκητε μοι τα ολοκα]υτω[ματα και θυ]
[σιας υμων ου προσδεξομαι και σωτηρι]
[ους επιφανειας υ]μω[ν] ουκ επ[ιβλεψο]
23 [μαι μεταστησον απ] εμο[υ] ηχον [ωδων σου]
[και ψαλμον οργ]ανω[ν] σου [ουκ ακουσο]
24 [μαι και κυλισθ]ησεται [ως υ]δωρ κριμ[α]
[και δικαιοσυνη ω]ς χειμ[αρρ]ους αββατος
25 [μ]η σφαγια κα[ι θυ]σιας πρ[οσ]ηνεγκατε μο[ι]
26 [τε]σσερακοντα ετη οικος ιηλ· και ανελαβε
[τε] την σκηνην του μολοχ και το αστρον
[το]υ θυ υμων ραιφαν και τους τυπους [αυ]
27 [τ]ων ους εποιησατε εαυτοις και μετο[ι]
[κ]ιω υμας επεκεινα δαμασκου λεγ[ει]
1 κς ο θς ο παντοκρατωρ ονομα αυτω ου VI
αι τοις εξουθενουσιν σειων· και τοις πε
ποιθοσιν επι το ορος σαμαριας απετρυγη
[σ]αν αρχας εθνων και εισηλθον αυτοι>
2 [οικ]ος του ιηλ· διαβητε παντες εις χαλαν
ην και ιδετε· και διελθετε εκειθεν εις η
μαθ ραββα και διελθετε εκειθεν εις γεθ
αλλοφυλων τας κρ[ατισ]τας εκ πασων των
βασιλειων τουτ[ων] ει πλειονα τα ορια αυ
3 των εστιν των υμετερων ορι[ων οι ερ]χομε
[νοι] εις ημε[ρ]αν κακην οι ε[γγιζοντες]

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4 [κα]ι [εφαπτομενοι σαβ]βατων ψευδων [οι]
[κ]αθε[υδοντες επι] κλεινων ελεφαντινων [και]
[κ]ατ[ασπαταλω]ντες επι ταις στρωμναι[ς]

20 αυτη praepon εν supra man 2
21 μεμεισηκα (dele ε² man 2)

[αυ]τ[ων και εσθο]ντες εριφους εκ ποιμνιω[ν]
[και μοσχαρια ε]κ μεσου βουκολιων γαλαθ[η]
5 [να οι επικροτου]ντες προς την φωνην
[των οργαν]ων [ως εσ]τωτα ελογισαντο και
6 [ουχ ως φευγοντα οι πινο]ντες τον διυλισμεν
[ον οινον και τα πρωτ]α μυρα χρειομενοι κ[αι]
[ουκ επασχον ουδε]ν επι τ[η συντριβη ιωσηφ]
7 [δια τουτο νυν α]ιχμαλωτ[οι εσοντ]αι απ [αρ]
[χης δυναστ]ων. και εξαρθη[σεται χρ]εμετ[ι]
8 [σμος ιππων εξ ε]φραιμ διοτι ομωσεν κς [ο]
[παντοκρατωρ] καθ εαυτου διοτι βδελυσ[σο]
[μαι εγ]ω πασαν την υβριν ιακωβ· και [τας]
[χ]ωρας αυτου μεμησηκα και εξαρω πο[λιν]
9 [σ]υν πασιν τοις κα[το]ικουσιν αυτην. και εσ
[τ]αι εαν υπολειφθωσιν δεκα εν οικια μια>
και αποθανουνται· και υπολειφθησονται
10 οι καταλοιποι και λημψονται οι οικειοι αυ
των και παραβιωνται του εξενεγκαι τ[α]
οστα αυτων εκ του οικου· και ερει τοις [προ]
εστηκοσι [τ]ης οικιας. ει ετι υπαρχει [παρα]
σοι· και ερει ουκ ετι· και ερ[ει σιγα ενεκα του]
11 μη ονομασαι το ονομ[α κυ διοτι ιδου κς]
[εντελλεται και πα]τα[ξει τον οικον τον με]
[γαν θλασμασιν] και τ[ον οικον τον μικρον]
12 [ραγμασι]ν ει διωξον[ται εν πετραις ιπποι]
[ει παρασ]ιωπη[σ]οντ[αι εν θηλειαις οτι]
[υμεις εξ]εστ[ρεψ]ατε ε[ις θυμον κριμα και]
13 καρπον δικ[αιο]συνης [εις πικριαν οι ευ]
φραινομεν[οι ε]π ουδεν[ι λογω οι λεγοντες]
ουκ εν τη ισ[χυι] ημων [εσ]χομεν κερα[τα]
14 διοτι ιδου εγω επεγε[ι]ρω εφ υμας οικ[ος]
του ιηλ εθνος και εκθλιψουσιν υμας [του]
[μ]η εισελθειν εις εμαθ και εως του [χει]

VI, **12** ει (prim scr εα, corr man 1)
14 post εμαθ scr πολιν supra man 2

1 μαρρου των δυσμων· ουτως εδειξε[ν] VII
μοι κς· και ιδου επιγονη ακριδος ερχο
μενης εωθινης· και ιδου βρουχος εις γωγ
2 ο βασιλευς· και εσται εαν συντελεση του
καταφαγειν τον χορτον της γης· και ειπα
κε κε ειλέως γεν[ο]υ τις αναστησει [τον]
3 ιακωβ. οτι ολιγοστος εστιν· μετανοη[σο]ν
κε επι τουτω και τουτο ουκ εσται λεγει κς
4 ουτως εδειξεν μοι κς και ιδου εκαλεσε[ν]
την δικην εν π[υρι κς] και κατεφαγεν την
αβυσσον την πολλ[ην κ]αι κατεφαγεν την
5 μεριδα κα[ι ει]πα κε κε κοπησον δη τις
αν[αστη]σει τον ιακωβ οτι ολιγοστ[ος]

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6 [εστιν με]τα[νοησον κε επι τουτω και τουτο]
7 [ου] μη γενηται λεγει κς· ο[υτως εδειξεν]
[μο]ι κς· και ιδου ανηρ εστη[κως επι τει]
[χο]υς αδαμαντεινου· και εν [τη χειρι αυτου]
8 [α]δαμας· και ειπεν κς προς [με τι συ ορας]
[α]μως· και ειπα αδαμαντα και [ειπεν κς]
[π]ρος με εδου εντασσω αδαμαν[τα εν με]
[σ]ω λαου μου ιηλ· ουκετι μη προσ[θω του]
9 παρελθειν αυτον και [αφανισθησονται]
βωμοι του γελ[ωτος και αι τελεται του ιηλ]
και εξερημωθησονται και αν[αστησομαι]
10 επι τον οικον ϊεροβοαμ εν ρομφαια· κ[αι εξ]
απέστειλεν αμασιας ο ϊερευς βαιθηλ π[ρος]
ϊεροβοαμ βασιλεα ιηλ λεγων συστροφας
ποιειται κατα σου αμως εν μεσω οικου
ιηλ· ου μη δυνηται η γη υπενεγκειν απα[ν]
11 τας τους λογους αυτου· διοτι ταδε λεγει αμω[ς]
εν ρομφαια τελευτησει ϊεροβααμ· ο δε

VII, **1** εις (ε supra sed man 1)
8 εδου (ι pro ε man 2)

ιηλ αιχμαλωτος αχθησεται απο της γης
12 αυτου· και ειπεν αμασιας προς αμως>
ο ορων βαδιζε εκχωρησον εις γην
ϊουδα· και εκει καταβιου· και εκει προ
13 φητευσεις· εις δε βαιθηλ ουκετι μη>
προσθης του προφητευσαι· οτι αγιασμα
βασιλεως εστιν. και οικος βασιλειας [εστ]ι[ν]
14 και απεκρειθη αμως και ειπεν προ[ς αμα]
σιαν. ουκ ημην προφητης εγω ουδε υιο[ς]
προφητου αλλ' αιπολος ημην και κνιζων
15 συκαμεινα· και ανελαβεν με κς εκ των
προβατων· και ειπεν κς προς εμε βαδι
ζε προφητευσον επι τον λαον μου ιηλ
16 και νυν ακουε λογον κυ. συ λεγεις μη
προφητευσης επι τον ιηλ και ου μη οχλ[α]
17 γωγησης επι τον οικον ϊακωβ· δια τουτ[ο]
ταδε λεγει κς η γυνη σου εν τη πολει
πορνευσει· και οι υιοι σου και αι θυγατερε[ς]
[σ]ου εν ρομφαια πεσουνται· και η γη σου
εν σχοινιω καταμετρηθησεται και συ
εν γη ακαθαρτω τελευτησεις ο δε ιηλ
αιχμαλωτος αχθησεται απο της γης αυ
1 του ουτω[ς εδειξε]ν μοι κς· και ιδου αγ VIII
2 [γος ιξε]υτ[ου] κ[αι] ειπεν κς προς με
[ηκε]ι το περας επι τον λαον μου τον ιηλ
[ου]κετι μη προσθω του μη παρελθειν
3 [αυτ]ον· και ολολυξουσιν αι στροφιγγες και
[τα φ]ατνωματα του ναου εν εκεινη τη
[ημ]ερα λεγει κς· πολυς ο πεπτωκως εν πα[ν]
4 [τι το]πω επιριψω σιωπην ακουσατε δη

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[ταυτα οι εκτριβον]τες εις το πρωι πενητ[α]

13 προσθης (θης in ras man 1 : fortasse prim scr θησεις) | βασιλειας (dele ε man 2)
14 απεκρειθη (dele ϵ^2 man 2) | συκαμεινα (dele ε man 2)

[και καταδυνα]στευοντες πτωχους απο τ[ης]
5 [γης λεγον]τες ποτε διελευσεται ο μη[ν]
[και εμπολ]ησομεν· και τα σαββατα κ[αι]
[ανοιξομεν] θησαυρους του ποιησαι μικ[ρον]
[μετρο]ν και του μεγαλυναι σταθμια· κα[ι]
6 [ποιησα]ι ζυγον αδικον του κτασθαι εν αργ[υρ
[ω και π]τωχους και ταπεινους αντι υποδ[η]
[ματων και απο παντος γε]νηματος εμπ[ο]
7 [ρευσομεθα] ομνυ[ει κ̅ς̅ κ]αθ υπερηφανει
[ας ιακω]β· ει επιλησθησεται εις νεικος παν
8 [τ]α τα εργα ϋμων· και επι τουτοις ου ταρα>
[χ]θησεται η γη· και πενθησει πας ο κατοι
κων εν αυτη· και αναβησεται ως ποταμος
9 συντέλεια· και καταβησεται ως ποταμος
αιγυπτου· και εσται εν εκεινη τη ημερα λε
γει κ̅ς̅ ο θ̅ς̅· και δυσεται ο ηλιος μεσημβριας
και συσκοτασει επι της γης εν ημερα το φῶ[ς]
10 και μεταστρεψω τας εορτας υμων εις πεν
θος· και εις πασας τας ωδας ϋμων εις θρη
νους· και αναβιβω επι πασαν οσφυν σακ
κον· και επι πασαν κεφαλην φαλακρω
μα και θησομαι αυτον ως πενθος αγαπη
του. και τους μετ αυτου ως ημεραν οδυνης
11 ιδου αι ημεραι ερχονται λεγει κ̅ς̅ και εξ
[α]ποστελλω λειμον επι την γην· ου λειμ[ον]
αρτου ουδε δειψαν υδατος· αλλα λειμον του
12 ακουσαι λογον κ̅υ̅· και σαλευθησοντα[ι]
υδατα εως θαλασσης· και απο βορρα. εως
ανατολων περιδραμουνται ζητουντες
13 τον λογον κ̅υ̅ και ου μη ευρωσιν εν τη>
ημερα εκεινη εκλειψουσιν αι παρθενοι
14 αι καλαι· και οι νεανισκοι εν διψει· οι ομνυο̅

VIII, **7** υπερηφανιας man 2
11 εξαποστελω man 2 | διψαν man 2
13 ημερα εκεινη add iota adscr man 2 (ημεραι εκεινηι)

τες κατα του αγιου ειλασμου σαμαρειας
οι λεγοντες ζη ο θ̅ς̅ σου δᾶν και ζη ο θ̅ς̅
σου βηρσαβεες και πεσουνται και ου μ[η]
1 αναστωσιν ουκετι: ειδον τον κ̅ν̅ εφ[εσ] IX
τωτα επι του θυσιαστηριου και ειπεν π[α]
ταξον επι το ιλαστηριον και σεισθησοντ[αι]
τα προπυλα· και διακοψον εις κεφαλας
παντων· και του[ς καταλοιπο]υς αυτων
εν ρομφαια αποκτ[ενω ου μη διαφυγη]
εξ αυτων φευγων ου μη διασω[θη]
2 εξ αυτων ανασωζομενος: εαν κ[ατ]
ορυγωσιν εις αδου εκειθεν η χειρ μ[ου]
ανασπασει αυτους εαν αναβωσιν [εις]
τον ουρανον εκειθεν κατὰξω αυτ[ους]
3 εαν ενκρυβωσιν εις την κορυφην [του]
καρμηλου εκειθεν εξερευνησω [και κα]

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[τα]λημψομ[αι] αυτους και [εαν καταδυσω]
σιν εξ οφθαλμων μου εις τα βα[θη της θα]
λασσης. εκει εντελουμαι τω δρα[κοντι και]
4 δηξεται αυτους· και εαν πορευθ[ωσιν εν]
[α]ιχμαλωσιαί προ προσωπου των [εχθρων]
αυτων εκει εντελουμαι τη ρομφα[ια και]
αποκτενει αυτους· και στηριω του[ς οφθαλ]
μους μου επ αυτους εις κακα· και [ουκ εις]
5 αγαθα· και κ̅ς̅ κ̅ς̅ ο θ̅ς̅ [ο] πα[ν]τοκ[ρατωρ]
ο εφαπτομενος πασης της γης και [σαλευ]
ων αυτην· και πεινθησουσιν παν[τες οι]
κατοικουντες αυτην· και αναβησετ[αι]
ως ποταμος συντέλεια αυτης· και κατα[βη]
6 σεται ως ποταμος αιγυπτου· ο οικοδομω̅
εις τον ουρανον αναβασιν αυτου· και την
επαγγελιαν αυτης επι της γης θεμελιω̅

14 ιλασμου man 2 | βηρσαβεε man 2
IX, **5** πεινθησουσιν (ειν in ras man 1)
6 αυτης corr ου sup ης man 2

ο προσκαλουμενος το υδωρ της θαλασσης
και εκχεων αυτο επι προσωπον της γης
7 κς παντοκρατωρ ονομα αυτωι· ουχ ως οι
υιοι αιθιοπων υμεις εστε εμοι· υιοὶ ιηλ
λεγει κς: ου τον ιηλ ανηγαγον εκ γης αι
γυπτου· και τους αλλοφυλους εκ καπαδοκι
8 ας· και τους συρους εκ βοθρου ϊδου οι οφθ[αλ]
μοι κυ του θυ επι την βασιλειαν των αμαρ
τωλων· και εξαρω αυτην απο προσωπ[ου]
της γης πλην οτι ουκ εις τελος εξαρω [τον]
9 οικον ιηλ λεγει κς διοτι ιδου εγω εντε[λ]
λομαι και λικμιω εν πασιν τοις εθνεσ[ιν]
τον οικον του ιηλ· ον τροπον λικνιζετα[ι]
εν τω λικνω πυρω τα πεπτωκοτα αυτη[ς]
και τα κατεσκαμμενα αυτης αναστησω
και ανοικοδομησω και ου μη πεση συ
10 τριμμα επι την γην εν ρομφαια τελευτη
σουσιν παντες αμαρτωλοι λαου μου· οι λ[ε]
γοντες ου μη εγγιση ουδ' ου μη γενητα[ι]
11 εφ ημας τα κακα· εν τη ημερα εκεινη
αναστησω την σκηνην δαυειδ' την κα
ταπεπτωκυιαν· και ανοικοδομησω αυ
την τα πεπτωκοτα αυτης και τα κατε
σκαμμένα αυτης αναστησω· και ανοι
κοδομησω αυτην καθως αι ημεραι του
12 [αιωνος οπ]ως εκζητησουσιν οι καταλοι
[π]οι των ανων και παντα τα εθνη εφ ους
επικεκληται το ονομα μου επ αυτους λεγει
13 κς ο θς· ο ποιων ταυτα· ϊδου ημεραι ερχο
ται λεγει κς και καταλημψεται ο αμητος
[τ]ον τρυγητον· και περκασει η σταφυλὴ εν
[τω] σπορω· και αποσταλαξει τα όρη γλυκασ

7 καππαδοκιας man 2

9 λικνιζεται (super νιζε scr μα man 2) | λικνω (post ν scr ι man 2) | πυρω aut πυρω partim eras partim delet man 1 aut 2 | τα πεπτωκοτα . . . . ανοικοδομησω uncis includ man 3

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[μον και παν]τες βουνοι συμφυτοι εσο[ν]
14 [ται και επ]ισ[τρ]εψω την αιχμαλωσιαν λ[α]
[ου μου ισρα]ηλ και οικοδομησουσιν πολε[ις]
[τας ηφ]ανισμενας· και κατοικησουσιν κ[αι]
[καταφ]υτευσουσιν αμπελωνας και πιο[ν]
[ται τον] οινον αυτων· και φυτευσουσιν κ[η]
15 [πους κ]αι φαγονται τους καρπους αυτων
[και κατ]αφυτευσω αυτους επι της γης αυτω[ν]
[και ου μ]η εκ[σ]π[ασ]θωσιν ουκετι απο της
[γης ης] εδωκα αυτοις λεγει κ̅ς̅ ο θ̅ς̅ ο παν
[τοκρα]τωρ·

ΑΜΩΣ

ΜΕΙΧΑΙΑΣ Γ

1 και εγενετο λογος κ̅υ̅ προς μειχεαν τον του
μωραθει· εν ημεραις ϊωθαμ᾽ και αχαζ᾽
και εζεκιου βασιλεων ϊουδα· υπερ ω̅ν ιδε̅
2 περι σαμαρειας και ϊερουσαλὴμ· ακουσατε
λαοι λογους· και προσεχετω η γὴ και παν>
τες οι εν αυτη· και εσται κ̅ς̅ εν υμιν εις μαρ
3 τυριον κ̅ς̅ εξ οικου αγιου αυτου· διοτι ϊδου
κ̅ς̅ εκπορευεται εκ του τοπου αυτου. και κα
ταβησεται και επιβησεται επι τα υψη της
4 γης· και σαλευθησεται τα όρη υποκατωθε̅
αυτου και αι κοιλαδες τακησονται ως κη
ρος απο προσωπου πυρος· και ως υδωρ κα
5 [τ]αφερομενον εν καταβασει· δια ασεβει
αν ιακωβ πάντα ταυτα και δια μαρτυρ[ι]
αν οικου ι̅η̅λ̅· τις η̅ ασεβεια του ϊακωβ ο[υ]
σαμαρεια· και τις η αμαρτια οικου ϊουδα
6 ουχι ϊερουσαλημ· και θησομαι σαμαριαν

I, **1** μιχεαν man 2
3 υψη add λα man 2
5 δια μαρτυριαν corr δι αμαρτιαν man 2 | ουχει dele ε man 2
6 σαμαρειαν man 2

εις οπωροφυλακιον αγρου· και εις φυτιαν
αμπελωνας· και κατασπασω εις χαος του[ς]
λιθους αυτης· και τα θεμέλια αυτης απο
7 καλυψω· και παντα τα γλυπτα αυτης κατα
κοψουσιν· και παντα τα μισθωματα αυτης
εμπρησουσιν εν πυρι· και παντα τα ειδω
λα αυτης θησομαι εις αφανισμον· διοτι ε[κ]
μισθωματων πορνειας συνηγαγεν· κ[αι]
εκ μισθωματων πορνειας συνεστρεψε[ν]
8 ενεκεν τουτου κοψεται και θρηνησει
π̣[ορε]υ̣σεται ανυπ[οδ]ε̣τος και γυμνη·
ποι̣ησεται κοπετον ω̣ς δρα̣[κοντων και]
πενθος ωσει θυγατερων σε̣ι̣ρ̣η̣[νων]
9 οτι κατεκρατησεν η πληγη αυτης δ̣[ιοτι]
ηλθεν εως ιουδα και ηψατο εως πυλ[ης]
10 του λαου μου· εως ιερουσαλημ οι εν γεθ
μη μεγαλυνεσθε οι εν ακειμ· μη αν
οικοδομειτε εξ οικου καταγελωτα
11 καταπασασθε καταγελωτα υμω[ν κατ]

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[οικ]ουσα καλ̣[ως καθελω τας πολεις αυτης]
ουκ εξηλθεν α̣φ [υμω]ν κατο[ικουσα σεννααρ]
κοψασθε οικον εχομενον αυτης [λημψεται]
12 εξ υμων πληγην και οδυνης τις η[ρξατο εις]
αγαθα κατοικουση οδυνας· οτι κατ̣[εβη κα]
13 κὰ παρα κ̅υ̅ επι πυλας ϊερουσαλημ ψο̣[φος αρμα]
των και ιππευοντων· κατοικουσ[α λαχεις αρ]
χηγος αμαρτιας αυτης εστιν τη θ[υγατρι σει]
ων· οτι εν σοι ευρεθησ̣αν α[σεβειαι του ι̅η̅λ̅]
14 δια τ̣ο̣υ̣[το δωσει ε]ξ̣α̣πο̣σ̣τελλο̣με[νους εως]
κληρονομιας γεθ’ οικους ματαιους εις [κε]

6 εις^{1} superscr ως man 2
10 ante *καταπασασθε* add *γην* in marg man 2
11 *και*, dele man 2

15 να εγενετο τοις βασιλευσιν ισραηλ εω[ς]
τους κληρονομους αγάγωσιν κατοικ[ουσα]
λαχεις· κληρονομια σου εως οδολλαμ ηξει
16 η δοξά της θυγατρος ιηλ· ξυρησαι και κειραι
επι τα τεκνα τα τρυφερα σου· επλατυνον τη
χηριαν σου ως αετος οτι ηχμαλωτευθη
1 σαν απο σου· εγενοντο λογιζομενοι κοπους· II
και οι εργαζομενοι κακα εν ταις κοιταις αυ
των· και αμα τη ημερα συνετέλουν αυτα·
διοτι ουκ ηραν προς τον θν τας χειρας αυ
2 των· και επεθυμουν αγρους. και διηρπαζο
ορφανοὺς και οικους κατεδυναστευον και
διηρπαζον ανδρα και τον οικον αυτου· αν
3 δρα και την κληρονομιαν αυτου. δια τουτο
ταδε λεγει κς ϊδου εγω λογίζομαι επι την
φυλην ταυτην κακα· εξ ων ου μη αρη[τε]
τους τραχηλους υμων· και μη πορευθητε
ορθοι έξαιφνης· οτι καιρος πονηρος εστιν
4 εν τη ημερα εκεινη. λημφθησεται εφ υμα[ς]
παραβολη· και θρηνηθησεται θρηνος εν
μερι λεγων ταλαιπωρια εταλαιπωρησα
μεν· μερις λαου μου κατεμετρηθη εν σχο[ι]
νιω· και ουκ η ο κολυσων αυτον του απο
5 στρεψαι· οι αγροι υμων διεμερισθησαν· δι[α]
τουτο ουκ εσται σοι βαλλων σχοινιον εν κλη
6 [ρ]ω εν εκκλησια κυ· μη κλαιετε δακρυσιν
μηδε δακρυετωσαν επι τουτοις ου γαρ>
7 απώσεται ονειδη· ο λέγων οικος ϊακωβ
παρωργισεν πνα κυ· ει ταυτα τα επιτηδευ

14 εγενετο corr εγενοντο man 2 | ισραηλ in ras man 1 (prim scr ιλημ) **15** ιηλ dele man 3
16 κειραι add in marg σαι man 2 (fortasse pro κερσαι) | εμπλατυνον man 2 | χηριαν eras et scr ξυρησιν man 2
II, **1** ημερα add iota adscr man 2
3 ante μη² add ου man 2
4 μερι corr μελει man 2 | λεγων corr λεγοντων man 2 | η corr ην man 2 | κολυσων scr ω super ο man 2
6 τουτοις add οι οφθαλμοι man 2 supra

ματα αυτοις εστιν ουχ᾽ οι λογοι αυτου εισιν
καλοι μετ αυτου και ορθοι πεπόρευνται·
8 και εμπροσθεν ο λαὸς μου αντεστη εις εκ
χθραν κατεναντι της ειρηνης αυτου· την
δορὰν αυτου εξεδειραν του αφελεσθαι ελ
9 πιδα συντριμμὸν πολεμου· δια τουτο ηγου
μενοι λαου μου. απορριφησονται εκ τῶν
οικων τρυφῆς αυτων· δια τα πονηρα επι
[τηδε]υματα αυτων εξωσθησαν: εγγισα[τε]

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10 [ορεσιν αιωνιοις αναστηθι και] πορευ[ου οτι ουκ]
[εστιν σοι αυτ]η αναπαυσις ενεκεν ακαθ[α]ρσι
11 [ας διεφθα]ρητε φθορα κατεδιωχθητε ουδε
[νος διω]κοντος πνευμα εστησεν ψευδες εστα
[λαξεν σ]οι εις οινον: και μεθυσμα· και εσται
12 [εκ της στ]αγονος του λαου τουτου συναγομενος
[συναχθ]ησεται ϊακωβ συν πασιν εκδεχομε
[νος εκδε]ξομαι αυτους τους καταλοιπους του
[ι̅η̅λ̅ επι το αυ]το θησομαι την αποστροφην
[αυτων ως προβατα εν θλι]ψ[ε]ι ως ποιμνιον
[εν μ]εσω κοιτης αυτων· εξ[α]λουνται εξ α̅ν̅ω̅ν̅
13 [δια τ]ης διακοπης προ προσωπου αυτων·
[διε]κοψαν· και διηλθον πυλην· και εξηλθε
δι αυτης· και εξηλθεν ο βασιλευς αυτων
προ προσωπου αυτων· ο δε κ̅ς̅ ηγησεται
1 αυτων· και ερει ακουσατε δη ταυτα αι αρ> III
χαι οικου ϊακωβ· και οι καταλοιποι οικου ι̅η̅λ̅᾽
2 ουκ υμιν εστιν του γνωναι τɔ κριμα· οι μει
σουντες τα καλα· και ζητουντες τα πονηρα·
αρπαζοντες τα δερματα απ αυτων· και τας
σαρκας αυτων απο των οστεων αυτων·
3 ον τροπον κατεφαγον τας σαρκας του λαου
μου. και τα δερματα αυτων απο των οστω̅
αυτων εξεδειραν· και τα οστα αυτων συν

εθλασαν· και εμερισαν ως σαρκας εις λεβη
4 τα· και ως κρεα εις χυτραν· ουτως κεκρα
ξονται προς κ̅ν̅· και ουκ εισακουσεται αυτω̅
και αποστρεψει το προσωπον αυτου απ αυ
των εν τω καιρω εκεινω· ανθ ω̅ν επο
νηρευσαντο εν τοις επιτηδευμασιν αυ
5 των επ αυτους· ταδε λεγει κ̅ς̅ επι τους>
προφητας τους πλανωντας τον λαον μου
τους δακνοντας εν τοις οδουσιν αυτων
και κηρυσσοντας επ αυτον ειρηνην
και ουκ εδοθη εις το στομα αυτων. ηγειρα̅
6 επ αυτον πολεμον· δια τουτο νυξ υμιν>
εστιν εκ ματιας και δυσεται η ολιος επι
τους προφητας· και συσκοτασει επ αυτου[ς]
7 η ημερα· και κατεσχυνθησονται οι ορων
τες τα ενυπνια ψευδη. και καταγελασθη
σονται οι μαντεις· και καταλαλησουσιν
κατ αυτων παντες αυτοι· διοτι ουκ εσται
8 ο εισακουων αυτων· εαν μη εγω εμ
πλησω ϊσχυν εν π̅ν̅ι̅ κ̅υ̅· και κριματος
και δυναστειας· του απαγγειλαι τω ϊακωβ
ασεβειας αυτου· και τω ι̅η̅λ̅ αμαρτιας αυ
9 του· ακουσατε δη ταυτα οι ηγόυμενοι
οικου ϊακωβ· και οι καταλοιποι οικου ι̅η̅[λ̅]
οι βδελυσσομενοι κριμα· και παντ[α τα ορ]

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10 [θα δι]αστρε[φοντες οι οικοδομουντες σει]
[ων ε]ν αιμασιν· και ϊερ[ουσαλημ εν αδικιαις]
11 [οι ηγ]ουμενοι αυτης μετα δωρ[ων εκρινον]
και οι ϊερεις αυτης. μετα μισθου [απεκρινον]
το και οι προφηται αυτης μετα α[ργυριου εμαν]

III, **5** κηρυσσοντας corr κηρυσσαντας man 2
6 post υμιν add man 2 in marg inferiore [εσται ε]ξ ορασεως και σκοτια υμιν [εσται εκ μαντειας] | εστιν εκ ματιας dele man 2 | η ολιος corr ο ηλιος man 2 | κατεσχυνθησονται (super ε scr α man 2)

τευοντο· και επι τον κ̅ν̅ επανεπ[αυοντο λεγον]
τες ουχι κ̅ς̅ εν ημιν εστιν ου μ[η επελθη]
12 εφ ημας κακα· δια τουτο δι᾽ υμα[ς σειων ως]
αγρος αροτριαθησεται· και ιερο[υσαλημ ως]
[οπ]ωροφυλακιον ε[σται και το ορος του οικου]
1 ως αλσος δρυμου· και εσται επ ε̣σ̣χ̣α̣[των των] IV
ημερων εμφανες το ορος του κ̅υ̅ ετοιμ[ον]
επι τας κορυφας των ορεων· και μετεωρ[ισ]
θησεται υπερανω των βουνων. και σπ[ευ]
2 σουσιν προς αυτον λαοι και πορευσοντ[αι]
επ αυτο εθνη πολλα. και ερουσιν δευτε
αναβωμεν εις το ορος κ̅υ̅ και εις τον οι
κον του θ̅υ̅ ϊακωβ· και δειξουσιν ημιν τη[ν]
την οδον αυτου και πορευσομεθα εν ταις
τριβοις αυτου. οτι εκ σειων εξελευσεται ν[ο]
3 μος· και λογος θ̅υ̅ εξ ιερουσαλημ᾽. και κρινε[ι]
ανα μεσον λαων πολλων. και ελεγξει εθν[η]
[ι]σχυρα ως εις γην μακραν· και κατακοψο[υ]
σιν τας ρομφαιας αυτων επ αροτρα και τας
ζιβυνας αυτων εις δρεπανα· και ουκετ[ι]
μη ανθ άρη εθνος επ εθνος ρομφαιαν
4 και ουκετι μη μαθωσιν πολεμειν. κα[ι]
αναπαυσεται εκαστος υποκατω αμπελ[ου]
αυτου και εκαστος υποκατω συκης αυτου
και ουκ εσται ο εκφοβων· διοτι το στομα
5 κ̅υ̅ παντοκρατορος ελαλησεν ταυτα· οτι
παντες οι λαοι πορευσονται εκαστος την
οδον αυτου· ημεις δε πορευσομεθα εν
ονοματι κ̅υ̅ θ̅υ̅ ημων εις τον αιωνα και
6 επεκεινα· εν τη ημερα εκεινη λεγει κ̅ς̅
συναξω την συντετριμμενην. και την
εξωσμενην εισδεξομαι· και ους απω
7 σαμην· και θησομαι την συντετριμμε>
νην εις υπολιμμα· και την απερριμμε

11 επι (ι corr ex ε man 1)

νην εις εθνος δυνατον· και βασιλευσει
κς επ αυτους εν ορει σειων· απο του νυν
8 και εως εις τον αιωνα· και συ πυργος ποι
μνιου αυχμωδης θυγατηρ σειων· επι σε
ηξει και εισελευσεται η αρχη η πρωτη
βασιλεια εκ βαβυλωνος τη θυγατρι ιερου
9 σαλημ· και νυν ινα τι εγνως κακα· μη βα
σιλευς ουκ ην σοι· η η βουλη σου απωλετο
[οτ]ι κατεκρατησαν σου ωδεινες ως τικτου

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10 [σης ωδινε και ανδ]ριζου και εγγιζ[ε θυ]
[γατηρ σειων ω]ς τικτουσα· διοτι νυν εξελ[ευ]
[ση εκ της πολε]ως και κατασκηνωσεις ε[ν]
[πεδιω και ηξ]εις εως βαβυλωνος· εκειθεν
[ρυσεται σε] κς ο θς σου. εκ χειρος εχθρων σου·
11 [και νυν επ]ισυναχθη επι σε εθνη πολλα·
[λεγοντες] επιχαιρουμεθα και εποψον
12 [ται επι σει]ων οι οφθαλμοι ημων· αυτοι
[δε ουκ εγν]ωσαν τον λογισμον κυ· και ου
[συνηκαν τ]ην βουλην αυτ[ου ο]τι συνηγα
13 [γε]ν αυτους ως δραγματα αλώνος· ανα
[σ]τηθι και αλόα αυτους θυγατερ σειων
[ο]τι τα κέρατα σου θησομαι σιδηρα· και τας
[ο]πλας σου χαλκας· και κατατηξει εν αυ
τοις εθνη· και λεπτυνεις λαους πολλους·
1 και αναθησεις τω κω πασης της γης· νυν
εμφραχθησεται θυγατηρ εφρεμ'· ενφραγμω
πληθος συνοχην εταξεν εφ υμας· εν δε
ραβδω πατάξει επι σιαγονα τας φυλας του
2 ιηλ' και συ οικος του βαιθλεεμ. του εφραθα·

IV, **9** ωδινες man 2
10 κατασκηνωσεις (κ^1 rescr man 2)
11 επισυναχθη (super α scr η man 2)
13 κατατηξει add ς man 2 | super τω κω scr το πληθος σου man 2
V, **1** εφρεμ super ε^2 scr αι man 2

ολιγοστος ει του ειναι εν χειλιασιν ιουδα·
εκ σου μοι ἐξελέυσεται του ειναι εις αρχο
τα εν τω ιηλ· και αι εξοδοι αυτου απ αρχης
3 ἐξ ημερων αιωνος· δια τουτο δωσεις αυ
τους εως καιρου τικτουσης τεξεται· και
οι επιλοιποι των αδελφων αυτων επι
4 [στ]ρεψουσιν επι τους υιους ιηλ· και στησον
ται και οψόνται· και ποιμανει το ποιμνι
ον αυτου εν ισχυει κυ. και εν τη δοξη του
ονοματος κυ του θυ αυτων υπάρξουσι
διοτι νυν μεγαλυνθησεται εως ακρων
5 της γης· και εσται αυτη ειρηνη· οταν ασ
συριος επελθη επι την γην ϋμων· και
οταν επιβη επι την χωραν ϋμων.>
και επεργεθησονται επ αυτον επτὰ ποι
6 μενες· και οκτω δηγματα ανων· και ποι
μανουσιν τον ασσουρ εν ρομφαια· και τη
γην του νεβρωδ᾽ εν τη ταφρω αυτης·
και ρυσεται εκ του ασσουρ. οταν επελθη
επι την γην υμων. και οταν επιβη επι
7 τα ορια ϋμων· και εσται το υπολειμμα
του ϊακωβ εν τοις εθνησιν εν μεσω
λαων πολλων ως δροσος παρα κυ πει
πτουσιν και ως αρνες επ αγρωστιν· οπως
μη συναχθη· μηδεις μηδε υποστη εν
8 υιοις ανων· και εσται το υπολειμμα του
ϊακωβ εν τοις εθνησιν εν μεσω λαων
πολλων ως λεων εν κτηνεσιν εν τ[ω]

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[δρυμ]ω· και ω[ς σκυμνος εν ποιμνιοις προβα]
[τω]ν ον τροπον οταν διελθη κ[αι διαστειλας]

4 ισχυει dele ε man 2
5 επεργεθησονται corr επεγερθησονται man 2
7 υπολειμμα dele ε man 2 | πειπτουσιν pro ιν corr α man 2
8 υπολειμμα dele ε man 2

9 [αρ]παση· και μη η̅ ο εξαιρουμεν[ος υψωθη]
[σετ]αι η χειρ σου επι τους θλειβον[τας σε και]
[παν]τες οι εχθροι σου εξωλεθρ[ευθησονται]
10 [και] εσται εν εκεινη τη ημερα λ[εγει κ̅ς̅ εξο]
[λε]θρευσω τους ιππους σου εκ μ[εσο]υ σου· και
11 [απ]ολω τα αρματα σου και εξολεθρ[ευσ]ω τας
[π]ολεις της γης σου· και εξαρω π[αντα τα οχυ]
12 [ρ]ωματα σου κα[ι εξολεθρευσω παντα τα φαρ]
μακα σου εκ των χειρων σου. και οι απο[φθεγ]
13 γομενοι ουκ έσονται εν σοι. και εξολεθ[ρευ]
σω τα γλυπτα σου. και τας στηλας εκ μεσο[υ]
σου· και ουκετι μη προσκυνησης τοις εργοι[ς]
14 των χειρων σου· και εκκοψω τα αλση σου εκ
15 μεσου σου. και αφανισω τας πολεις σου. και
ποιησω εν οργη και εν θυμω εκδικησιν
εν τοις εθνησιν· ανθ ων ουκ εισηκουσα[ν]
1 ακουσατε δη λογον κ̅υ̅. κ̅ς̅ ειπεν. αναστ[η] VI
θι κριθητι προς τα ορη. και ακουσατωσα[ν]
2 οι βουνοι φωνην σου. ακουσατε λαοι τη[ν]
κρισιν του κ̅υ̅. και αι φαραγγες θεμελια τ[ης]
γης· οτι κρισις τω κ̅ω̅ προς τον λαον αυ[του]
3 και μετα του ι̅η̅λ̅ διελεγχθησεται· λαος [μου]
τι εποιησα σοι· η̅ τι ελυπησα σε η τι παρ[η]
4 νωχλησα σοι· αποκριθητι μοι· διοτι ανη[γα]
γον σε εκ γης αιγυπτου. και εξ οικου δου[λι]
ας ελυτρωσάμην σε· και εξαπεστειλα
προ προσωπου σου τον τε μωϋσην και
5 ααρων και μαριαμ· λαος μου μνησθητι
δη τι εβουλευσατο κατα σου. βαλακ βασιλευ[ς]
μωαβ’ και τι αυτω απεκριθη βαλααμ υιο[ς]
του βεωρ’ απο των σχοινιων εως του γαλ
γαλ. οπως γνωσθη η δικαιοσυνη του κ̅[υ̅]
6 εν τινι καταλαβω τον κ̅ν̅· αντιλημψομαι

VI, **4** *μωϋσην* dele *υ* man 2
6 post *κ̅ν̅* add *εν τινι* man 2

θ̅υ̅ μου υψιστου. ει καταλήμψομαι αυτον
εν ολοκαυτωμασιν εν μοσχοις ενιαυσιοις
7 ει προσδεξεται κ̅ς̅ εν χειλιασιν κρειων
η εν μυριασιν χειμαρων πειόνων·
ει δῶ πρωτοτοκα μου ασεβειας· καρπον
8 κοιλιας μου. αμαρτιας ψυχης μου· ει ανηγ
γελη σοι ανθρωπε τι καλον· ἠ τι κ̅ς̅ εκζη
τει παρα σου· αλλ᾽ η του ποιειν κριμα και
αγαπαν ελεος και ετοιμον ειναι του πο
9 ρευεσθαι μετα κ̅υ̅ θ̅υ̅ σου· φωνὴ κ̅υ̅ τὴ πο
λει επικληθησεται· και σώσει φοβουμε
νους το ονομα αυτου· ακουετε φυλη· και τὶς
10 [κοσμ]η̣σει πολιν μη πυρ· και οικος ανομου·

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[θησαυριζων θησαυρους ανο]μους κ[αι μετα]
11 [υβρεως αδι]κιας και ει δικαιωθησεται εν [ζυ]
[γω ανομος] και εν μαρσιππω σταθμι[α δο]
12 [λου εξ ων] τ̣ον πλουτον αυτων ασεβε[ιας]
[επλησαν] και οι κατοικουντες αυτην [ελα]
[λουν ψευδ]η· και η γλώσσα αυτων. υψω[θη]
13 εν τω [στο]μ̣ατι αυτων· και εγω αρξομ̣[αι]
του πα[ταξ]αι σε αφανιω σε επι ταις αμαρ̣[τι]
14 [αις σου συ φ]αγεσαι και ου μη επλησθη[ς]
[και σκοτα]σ̣ε̣ι̣ ε̣ν̣ σ̣[ο]ι̣ [και εκν]ε̣υσει και [ου]
[μ]η διασωθης· και οσοι εαν διασωθωσιν
15 [ε]ις ρομφαιαν παραδοθησονται· συ σπε
[ρ]εις και ου μη αμησεις συ πιεσεις ελαι
αν. και ου μη αλειψη ελαιον και οινον
ου μη πειητε· και αφανισθησεται νομι
16 μα λαου μου. και εφυλαξα τα δικαιωματα

7 κρειων dele ε man 2 | μυριασιν (μυριωνασιν prim scr et ων dele man 1) | πειονων dele ε man 2 | ante ασεβειας add υπερ man 2
14 sub εις ρομφαιαν aut super σπειρεις scr μοι man 2 aut 3
15 αμησεις (pro ε prim scr ι, corr man 1) | πειητε dele ε[1] man 2
16 εφυλαξα add ς man 3

αμβρει· και παντα τα εργα οικου αχααβ' και
επορευθητε εν ταις βουλαις αυτων· οπως
παραδω σε εις αφανισμον· και τους κατοι
κουντας αυτην· εις συγισμον· και ονειδη
1 λαων λημψεσθε: οιμμοι οτι εγενηθην VII
ως συναγων καλαμην εν αμητω· και ω[ς]
[ε]πιφυλλιδα εν τρυγητω· ουχ υπαρχο[ντος]
[β]οτρυος του φαγειν τα πρωτογονα· οιμμ[οι]
2 [ψ]υχη. οτι απολωλεν ευλαβης απο της γη[ς]
[κ]αι ο κατορθων εν α̅ν̅ο̅ι̅ς̅ ουχ υπαρχει·
[π]αντες εις αιματα δικαζονται· εκαστος
τον πλησιον αυτου εκθλειβουσιν εκθλει
3 βη· επι το κακον τας χειρας αυτων ετοι
μάζοντες ο αρχων αιτει και ο κριτης λαμ
βανει· ειρηνικους λογους ελαλησεν· ο αδρος
ελαλησεν το καταθυμιον ψυχης αυτου εσ
4 τιν· και εξελουμαι τα αγαθα αυτων ως σης
εκτρωγων· και βαδιζων επι κανονος εν
ημεραι̅ σκοπιας· ουαι ουαι αι εκδικησεις
σου ηκασιν νυν εσονται κλαυθμος αυτω̅
5 μη καταπιστευετε εν φιλοις· μηδε ελπι
ζετε επι ηγουμενοις υμων· απο της συν
κοιτου σου φυλαξαι του αναθεσθαι τι αυ
6 τη· διοτι υιος ατιμαζει πατερα· θυγατηρ
επαναστησεται επι τ[η]ν μητερα αυτης
νυμφη επι την πενθεραν αυτης εχθροι
παντες οι ανδρες οι εν τω οικω αυτου·
7 εγω δε επι τον κ̅ν̅ επιβλεψομαι υπομε
νω επι τω θ̅ω̅ τω σωτηρι μου· εισακουσε
8 ται μου ο θ̅ς̅ μου μη επιχαιρε μου η>
εχθρα μου οτι πεπτωκα και αναστησο

16 συγισμον corr ρ pro γ man 2
VII, **2** εκθλιβουσιν εκθλιβη man 2
4 κλαυθμος super ς scr ι man 2
8 μου[1] corr μοι man 2

μαι˙ διοτι εαν καθισω εν τω σκοτει κ̣̅[ς̅]
9 φωτιει μοι˙ οργὴν κ̅υ̅ υποισ[ω οτι η]

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[μ]αρτον αυτ̣[ω εως του δικαιωσαι αυτον]
[τη]ν δικην μο̣υ [κ]αι π[οι]η̣σ̣[ει] τ̣ο̣ [κριμα μου]
και εξάξει με εις το φως εγ[ω οψομαι τη]ν
10 δικαιοσ̣υνην αυτου. και οψεται̣ [η εχθρα μ]ου
και περιβαλειται αισχυνην˙ η [λεγουσα προς]
με που κ̅ς̅ ο θ̅ς̅ σου οι οφθαλμοι μ̣[ου εποψον]
ται αυτην˙ νυν εσται εις καταπα[τημα]
11 [ω]ς πηλος εν ταις οδοις ημεραν [αλοιφης]
[π]λινθου. εξαλειψις σο̣υ η̣ ημ̣ε̣[ρα εκεινη]
κ̣α̣ι̣ α̣π̣οτριψ[ε]τ̣[αι νομιμ]α̣ σ̣ου η ημερ[α εκεινη]
12 και αι πολεις σου ηξουσιν εις ομαλ̣[ισμον]
και εις διαμερισμον απο τυρου εως του [πο]
ταμου συριας˙ ημερα υδατος και θορυ[β]ου
13 και εσται η γη εις αφανισμον συν τοι[ς] κ̣ατ
οικουσιν αυτην εκ καρπων πονηριας>
14 επιτηδευματων αυτων˙ ποιμαινε λαον
σου εν ραβδω φυλην σου προβατα κληρονο
μιας σου. κατασκηνουντας καθ εαυτους
δρυμον εν μεσω του καρμηλου νεμή
σονται την βασανειτιν και την γαλααδ
15 δειτιν καθως αι ημεραι του αιωνος και κα
τα τας ημερας εξοδιας σου εξ αιγυπτου
16 οψεσθε θαυμαστα˙ οψονται εθνη και κα
ταισχυνθησονται εκ πασης της ισχυος
αυτων˙ επιθησουσιν τας χειρας̣ επι το στο
μα αυτων τα ωτα αυτων αποκωφωθ̣η̣
17 σονται˙ λιξουσιν χουν ως οφις συροντ[ες]
γην συγχυθησονται εν συγκλισμω αυ

10 *σου* add *οτι* supra man 2
14 *βασανειτιν* (dele *ε* man 2) | *γαλααδιδιτιν* man 2 sed dele *δα* man 2
16 prim scr *οι* ante *οψονται* sed dele man 1
17 *οφις* corr *οφεις* man 2

των· επι τω θ̅ω̅ κ̅ω̅ ϋμων εκστήσονται
18 *και φοβηθησονται απο σου. τις θ̅ς̅ ωσ*
περ συ· εξαιρων αδικιαις· και υπερβαι>
νων ασεβειας τοις καταλοιποις της κλη
ρονομιας αυτου· και ου συνεσχεν εις μαρ
τυριον οργὴν αυτου. οτι θελητὴς ελαιους
19 *εστιν· αυτὸς επιστρεψει και οικτειρηση*
ημας· και καταδυσει τας αδικιας ημων·
και απορριφησονται εις τα βαθη της θα
20 *λασσης πασας τας αμαρτιας ημων· δω*
σεις εις αληθειαν τω ϊακωβ· ελαιον τω
αβρααμʾ· καθοτι ωμοσας τοις πατρασῑ
ημων κατα τας ημερας τας εμπροσθεν

ΜΕΙΧΑΙΑΣ Γ

ΙΩΗΛ Δ

1 *λογος κ̅υ̅ ος εγενεθη προς ιωηλ τον* I
2 *του βαθουηλ· ακουσατε δη ταυτα οι πρεσ*
[βυ]τεροι· και ενωτισασθε παντες οι κα
[τοικουντες] την γην· ει γεγονεν τοιαυτα

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ε̣ν̣ [ταις ημεραις υμων η εν τ]αις ημερα̣ι̣ς̣ [των]
3 *πατ[ερων υμων υπερ] α̣υ̣τ̣[ω]ν τοις τεκνο[ις]*
υμ[ων διηγη]σ̣ασθε· και τα τεκνα υμων τοις
[τεκνοις αυτ]ων· και τα τεκνα αυτων εις γενεαν
4 *[ετεραν τα κα]ταλοιπα της καμπης. κατεφαγεν*
[η ακρις κ]αι τα καταλοιπα της ακριδος κατεφα
[γεν ο βρο]υχος· και τα καταλοιπα του βρουχου
5 *[κατεφαγ]εν η ερυσειβη· εκνήψατε οι μ[ε]*

17 *υμων* scr *η* super *υ* man 2
18 *αδικιαις* dele ι^{3} man 2 | *ελαιους* (*ε* pro *αι* man 2)
20 *ελαιον* (*ε* pro *αι* man 2)
I, 1 *εγενεθη* (*η* pro ϵ^{3} man 2)
2 *ημεραις*^{2} corr man 1 (prim scr *πατερων*)
5 *ερυσειβη* dele ϵ^{2} man 2 | *εκνηψατε* (*κ* rescr man 2)

[θυοντες] ε̣ξ̣ οινου αυτων· και κλαυσατε>
[θρηνησατε παντες οι πινο]ν̣τ̣ε̣ς̣ οινον ει[ς]
[μεθην] ο̣τι εξηρται εκ στοματος υμων ευ
6 [φροσ]υνη και χαρα· οτι ανεβη εθνος επι την
γ̣η̣ν μου ισχυρον και αναριθμητον οι οδον
τ[ες] αυτου οδοντες λεοντες· και αι μυλαι αυτω̅
7 σ[κυ]μνου· εθετο την αμπελον μου εις αφα
νισμον· και τας συκας μου εις συνκλασμον
ερευνων εξηρευνησεν· και ερριψεν· ελευ
8 κανεν κληματα αυτης· θρηνησον προς με
υπερ νυμφην περιεζωσμενην σακκο̅
επι τον ανδρα αυτης τον παρθενικον·>
9 εξηρται θυσιαι και σπονδαι εξ οικου κ̅υ̅.
πενθειτε οι ιερεὶς οι λειτουργουντες
10 θυσιαστηριω· οτι ταλαιπωρηκεν τα
πεδια· πενθειτω η γὴ. οτι τεταλαιπω
ρηκεν σιτος· εξηρανθη οινος· ολιγω
11 θη ελαιον· εξηράνθησαν οι γεωργοι·
θρηνειτε κτηματα υπερ πυρου και κρι
θης· οτι απολωλεν τρυγητὸς εξ αγρου·
12 η αμπελος εξηρανθη και αι συκαι ολιγω
θησαν· ροα και φοινιξ και μηλα και πα̅
τα τα ξυλα του αγρου εξηρανθησαν οτι
κατησχυναν χαραν οι υιοι των α̅ν̅ω̅ν̅·
13 περιζώσασθε και κοψατε οι ϊερεις θρη
νειτε οι λειτουργουντες θυσιαστηριω·
εισελθετε υπνωσατε ἐν σακκοις· λει
τουργουντες θ̅ω̅· οτι απεσχηκεν εξ οι
14 κου θ̅υ̅ υμων θυσια και σπονδη· αγιασα
τε νηστειαν κηρυξατε θεραπειαν
συναγαγετε πρεσβυτερους παντας κατ
οικουντας γην εις οικον θ̅υ̅ υμων
15 και κραξατε προς κ̅ν̅ εκτενως οιμμοι

6 λεοντες (ο pro ε^{2} man 2)
9 θυσιαι corr θυσια man 2 | σπονδαι corr σπονδη man 2

οιμμοι οιμμοι εις ημεραν· οτι εγγυς
ημερα κυ· και ως ταλαιπωρια εκ ταλαι
16 πωριας ἥξει· κατεναντι των οφθαλ
μων υμων· βρωματα εξωλεθρευθη·
εξ οικου θυ υμων· ευφροσυνη· εξεψυ
17 ξεν υποκατω αλοιφων· εσκιρτησαν
δαμαλεις επι ταις φατναις [αυτων ηφα]

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[νισ]θησαν θη[σα]υρ[οι αυτων κατεσκαφη]
18 σαν ληνὸι· οτι εξηρ[ανθ]η σ[ιτος τι αποθησο]
μεν εαυτοις· εκλαυσαν βου[κολια βοων]
οτι ουχ υπηρχεν νομη αυτοις [και τα ποιμνια]
19 των προβατων ηφανισθησ[αν προς σε κε]
βοησομαι οτι πυρ ανηλωσεν τ[α ωραια της]
ερημου. και φλὸξ ανηψεν πα[ντα τα ξυλα]
20 του αγρου. και τα κτηνη του πεδ[ιου ανεβλε]
[ψ]αν προς σε· οτι εξ[ηραν]θησαν [αφεσεις]
υδατων [και] πυρ κατεφαγεν τα [ωραια της]
1 ερημου: σαλπεισατε σαλπιγγι εν [σειων] II
κηρυξατε εν ορει αγιω μου. και συνχυθη[τω]
σαν παντες οι κατοικουντες την γην διο
2 τι παρεστιν η ημερα του κυ. οτι εγγυς ημε
ρα σκοτους· και γνοφου ημερα νεφελης και
ομιχλης· ως ορθρος χυθήσεται επι τα ορη
λαος πολυς και ϊσχυρος· ομοιος αυτω ου γε
γονεν απο του αιωνος· και μετ αυτον ου
προστεθησεται εως ετων εις γενεας
3 γενεων· τα έμπροσθεν αυτου πυρ αναλισ
κον· και τα οπισω αυτου αναπτομενη φλοξ·
ως παραδεισος τρυφης η γὴ προ προσωπου
αυτου· και τα οπισθεν αυτου πεδια αφα
νισμου. και ανασωζομενος ουκ εσται αυ

15 super οτι scr και man 2
16 υποκατω αλοιφων uncis includ man 3
II, **1** σαλπεισατε dele ε[1] man 2

4 τω· ως ορασις ϊππων η οψις αυτων· και
5 ως ιππεις ουτως καταδιώξονται. ως
φωνη αρματων επι τας κορυφας τω[ν]
ορεων εξαλουνται· και ως φωνη φλογος
πυρος κατεσθιουσης καλαμην· και ως
λαος πολυς και ϊσχυρος παρατασσομενος
6 εις πολεμον· απο προσωπου αυτου συν
τριβησονται λαοὶ· παν πρόσωπον ως προσ
7 καυμα χυτρας: ως μαχηται δραμόυνται
και ως ανδρες πολεμισται αναβησονται
επι τα τειχη· και εκαστος εν τη οδω αυτου
πορευσεται· και ου μη εκκλεινωσι τους τρει
8 βους αυτων· και εκαστος απο του αδελφου αυ
του ουκ αφεξεται· καταβαρυνομενοι εν τοις
οπλοις αυτων πορε[υσον]ται και εν τοις βελε
σιν· αυτων πεσουνται. και ου μη συντελεσω
9 σιν της πολεως επιλημψονται. και επι των
τειχεων δραμουνται· και επι τας οικιας ανα
βήσονται· και δια των θυριδων εισελευσον
10 ται ως κλεπται· προ προσωπου αυτων συν
χυθήσεται η γη και σεισθησεται ο ουρανὸς
[ο] ηλιος και η σεληνη συσκοτασουσιν και τα
11 [αστρ]α δυσο[υσ]ιν το φεγγος αυτων· και $\overline{κς}$

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[δωσει φωνην αυτου π]ρο προσωπου δυ[να]
[μεως αυτου οτι] πολ[λη εσ]τιν σφοδρα η παρεμ
[βολη αυτου οτ]ι ισχυρα εργα λογων αυτου διοτι
[μεγαλη η η]μερα του $\overline{κυ}$· μεγαλη και επιφα
12 [νης σφοδρα] και τις εσται ϊκανος αυτη: και $\overline{νυ}$
[λεγει $\overline{κς}$ ο] $\overline{θς}$ υμων επιστράφητε προς με
[εξ ολης κα]ρδιας υμων και εν νηστεια και

7 τους τρειβους corr τας τριβους man 2
8 συντελεσωσιν (ω in ras prim scr ου) corr συντελεσθησονται man 2
10 αστρα add σου man 2

13 [εν κλαυθ]μω και εν κοπετω· και διαρρηξα
[τε τας καρδιας υμων και μη] τα ϊματια υμω[ν]
[και επιστρ]εψατε προς κ̅ν̅ τον θ̅ν̅ υ[μ]ων οτι
[ελ]εημων και οικτειρμων εστιν μακρο
[θ]υμος και πολυελεος και μετανοων επι>
14 ταις κακιαις· τις οιδεν· ει επιστρεψει και μετα
νοησει και υπολειψεται οπισω αυτου ευλογι
αν· και θυσιαν· και σπονδην κ̅ω̅ τω θ̅ω̅ ημω̅:
15 σαλπισατε σαλπιγγι εν σειων αγιασατε>
16 νηστειαν· κηρυξατε θεραπειαν· συναγα>
γετε λαον· αγιασατε εκκλησιαν· εκλεξασ
θε πρεσβυτερους· συναγαγετε νηπια θη
λαζοντα μαστους· εξελθετω νυμφιος εκ
του κοιτωνος αυτου· και νυμφη εκ του πασ
17 του αυτης· ανα μεσον της κρηπειδος του
θυσιαστηριου· κλαυσονται οι ϊερεις οι λει>
τουργουντες κ̅ω̅· και ερουσιν φεισαι κ̅ε̅
του λαου σου· και μη δως την κληρονομιαν
σου εις ονειδος του κατάρξαι αυτων εθνη
οπως μη ειπωσιν εν τοις εθνεσιν που
18 εστιν ο θ̅ς̅ αυτων και εζηλωσεν κ̅ς̅ την
γην αυτου· και εφεισατο του λαου αυτου·>
19 και απεκριθη κ̅ς̅ τω λαω αυτου και ειπεν
ιδου εγω εξαποστελλω υμιν τον σιτον
και τον οινον και το ελαιον· και εμπλησ
θησεσθε αυτων· και ου δωσω υμας ουκ
20 ετι εις ονειδισμον εν τοις εθνεσιν· και
τον απο βορρα εκδιωξω αφ υμων· και εξω
σω αυτον εις γην ανυδρον· και αφανιω
το προσωπον αυτου εις την θαλασσην
την εσχατην· και αναβησεται η σαπρια
αυτου. και αναβησεται ο βρόμος αυτου. οτι
21 εμεγαλυνεν τα εργ[α] αυτου· θαρσει γὴ χαι

17 κρηπειδος dele ε man 2
20 θαλασσην corr α pro η man 2

ρε και ευφραινου. οτι [ε]μ̣εγαλυνεν κ̅ς̅ του
22 ποιησαι· θαρσειτε κτηνη του πεδιου οτι
β̣ε̣β̣λαστηκεν παιδια της ερημου· οτι ξυ
λον ηνεγκεν τον καρπον αυτου· αμπε
λος και συκη εδωκαν την ισχυν αυτω̅
23 και τα τεκνα σειων χαιρετε και ευφρε
ν̣εσθε επι τω κ̅ω̅ θ̅ω̅ υμων διοτι>

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[εδω]κεν υ̣μ̣ι̣ν̣ τ̣α̣ β̣ρωμ̣[ατα εις δικαιοσυνην]
και [β]ρεξει υμιν υετον [προιμον και οψιμον]
24 κα[θ]ω̣ς εμπροσθὲν και πλησθ̣[ησονται αι αλω]
νε[ς σ]ι̣του και υπερχυθησοντα[ι αι ληνοι οινου]
25 κα[ι] ε̣λαιου· και ανταποδωσω υμι[ν αντι των]
ε̣των ων κατεφαγεν η ακρις κ[αι ο βρουχος]
κ[α]ι η ερυσειβη και η καμπη η [δυναμις]
μ[ο]υ η μεγὰλη ην εξαπεστειλ̣[α εις υμας]
26 [κα]ι φαγεσθε [εσ]θ[ιοντες και εμπλησθησεσθε]
αυτων· και ενεσετε το ονομα κ̅[̅υ̅ του θ̅υ̅ υμων]
α̅ εποιησεν μεθ υμων εις θαυμα[σια και]
ου μη καταισχυνθη ο λαος μου εις τον αιω̣
27 να· και επιγνωσεσθε οτι εν μεσω του ι̅η̅λ̅
εγω ειμι· και εγω κ̅ς̅ ο θ̅ς̅ υμων· και ουκ
εστιν ετι πλην εμου. και ου μη καταισχυν
θωσιν ουκετι πας ο λαος μου εις τον αιω
28 να· και εσται μετα ταυτα εκχεω απο του
π̅ν̅ς̅ μου επι π̣α̣σαν σαρκα· και προφητευ̣
σουσιν οι ϋιοι υμων· και αι θυγατερες υμω[ν]
και οι πρεσβυτεροι υμων ενυπνια ενυπ[νι]
ασθησονται· και οι νεανισκοι υμων ορασε[ις]
29 οψονται· και επι τους δουλους και επι τα[ς]
δουλας εν ταις ημεραις εκειναις εκχε[ω]
30 απο του π̅ν̅ς̅ μου. και δωσω τερατα εν τ[ω]

23 ευφρενεσθε corr αι pro ε[2] man 2
26 ενεσετε corr αι pro ε[1] man 2
29 και[1] add γε man 2

ουρανω και επι της γης κατω· αιμα και π[υρ]
31 και ατμειδα καπνου· ο ηλιος μεταστραφ[η]
σεται εις σκοτος· και η σεληνη εις αιμα π[ριν]
ελθειν ημεραν κυ την μεγαλην και επι
32 φανη· και εσται πας ὃς αν επικαλεσηται
το ονομα κυ σωθησεται· οτι εν τω ορει>
σειων και ϊερουσαλημ' ἔσται ανασωζο
μενος· καθοτι ειπεν κς· και οι ευαγγελι
1 ζομενοι οὓς κς προσκεκληται· διοτι> III
ιδου εγω ἐν ταις ημεραις εκειναις και
εν τω καιρω εκεινω οταν επιστρεψω
την αιχμαλωσιαν ϊουδα και ϊερουσαλημ
2 και συναξω παντα τα εθνη και καταξω
αυτα εις την κοιλαδα ϊωσαφατ και δια
κριθησομαι προς αυτους εκει· υπερ του
λαου μου και της κληρονομιας μου του ιηλ·
οι διεσπαρησαν εν τοις εθνεσιν· και την
3 γην μου καταδιειλαντο· και επι τον λα
ον μου εβαλον κληρους· και εδωκαν τα
παιδαρια πορναις· και τα κορασια επωλου
4 αντι οινου· και επεινον· καιγε τι και ϋμεις
εμοι τυρος και σειδων και πασα γαλιλαια
[αλλ]οφυλων μη ανταποδομα υμεις αντα

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[ποδιδοτε μοι η μνη]σικακειτε υμεις [επ ε]
[μοι οξεως και ταχ]εως ανταποδωσω [το] αν
5 [ταποδομα υμ]ων εις κεφαλας υμων· αν[θ] ων
[το αργυριον μ]ου και το χρυσιον μου ελαβ[ε]τε
[και τα επιλ]εκτα μου και τα καλα εισην[εγκ]ατε
6 [εις τους να]ους υμων· και τους υιους ϊουδ[α] και
[τους υιους] ιερουσαλημ' απεδοσθε τοις υιοις
[των ελλην]ων· οπως εξωσητε αυτους εκ
7 [των οριων] αυτων ιδου ε[γ]ω εξεγειρω

30 ατμειδα dele ε man 2

[αυτους ε]κ του τοπου ο͂υ απεδοσθε αυτους ε̣κ̣ε̣ι̣
[και] α̣νταποδωσω το ανταποδομα ϋμων
8 εις κεφαλας υμων· και αποδωσομαι τους>
υιους ϋμων και τας θυγατερας ϋμων εις τας
χειρας υϊων ϊουδαιων. και αποδωσονται
αυτους εις αιχμαλωσιαν· εις εθνος μακραν
9 απεχον· οτι κ̅ς̅ ελαλησεν· κηρυξατε ταυτα
εν τοις εθνεσιν· αγιασατε πολεμον· εξεγει
ρετε τους μαχητας· και προσαγαγετε και ανα
10 βαινετε παντες ανδρες πολεμισται· συγ
κοψατε αροτρα υμων εις ρομφαιας· και τα
δραιπανα ϋμων εις σειρομαστας· ο αδυνα
11 τ̣ος λεγετω οτι ισχυω εγω· συναθροιζεσ
θε· και εισπορευεσθε παντα τα εθνη κυ
[κ]λοθεν· και συναχθητε εκει· ο πραῢς εστω
12 [μ]αχητης· εξεγειρεσθωσαν και αναβαι>
νετωσαν παντα τα εθνη εις την κοιλαδα
ιωσαφατ᾽ διοτι εκει καθιω του διακρει
13 [να]ι παντα τα εθνη κυκλοθεν· εξαπο
στειλατε δρεπανα οτι παρεστηκεν τρυ
γητος· εισπορευεσθε πατειτε· διοτι πλη
ρης η ληνος· υπερεκχειται τα υποληνια
14 οτι πεπληθυνται τα κακα αυτων· ἦχοι
εξηχη[σ]αν εν τη κοιλαδι της δικης· οτι
εγγυς ημερα κ̅υ̅ εν τη κοιλαδι της δικης
15 ο ηλιος και η σεληνη συσκοτασουσιν· και
16 οι αστερες δυσουσιν φεγγος αυτων· ο δε κ̅ς̅
εκ σειων ανακραξεται και εξ ϊερουσαλημ
δωσει φωνην αυτου· και σεισθησεται ο ου
ρανος και η γη. ο δε κ̅ς̅ φεισεται του λαου
17 αυτου. και ενισχυσει κ̅ς̅ τους υιους ι̅η̅λ̅· και
επιγνωσεσθε διοτι εγω κ̅ς̅ ο θ̅ς̅ υμων
ο κατασκηνων εν σειων εν ορει αγιω μου

III, **8** ιουδαιων dele ιων man 2
14 ἦχοι accent et spirit man 3
15 αστερες add ου man 2

και εσται ϊερουσαλημ πολις αγια· και αλλογε
18 νεις ου διελευσονται δι αυτης ουκετι· και εσ
ται ἐν τη ημερα εκεινη αποσταλαξει τα ορη
γλυκασμον· και οι βουνοι ρυησονται γαλα· και
πασαι αι αφεσεις ϊουδα ρυησονται υδατ[α]
και πηγη εξ οικου $\overline{κυ}$ εξελ[ε]υσετα[ι και]

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19 [ποτιε]ι [τον χειμαρρουν των σχοινων αιγυ]
πτος εις αφανισμον ε[σ]τ[α]ι [και η ιδουμαια]
εις πεδιον αφανισμου εσται [εξ αδικιων υιων]
ϊουδα ανθ ων εξεχεαν αιμ[α δικαιον εν τη]
20 γη αυτων· η δε ϊουδαια εις τ[ον αιωνα κατ]
οικηθησεται· και ϊερουσαλη[μ εις γενεας]
21 γ[ε]νεων· και εκδικησω το [αιμα αυτων]
[κ]αι ου μη αθοωσω· και $\overline{κς}$ [κατασκηνω]
[σ]ει εν σειων.>> [ΙΩΗΛ Δ]

ΑΒΔΕΙΟΥ Ε

1 ορασις αβδειου ταδε λεγει $\overline{κς}$ ο $\overline{θς}$ τη ιδ[ου] I
μαιαῒ· ακοην ἠκουσα παρα του $\overline{κυ}$ και περι
οχην εις τα εθνη εξαπέστειλεν: αναστη
τε και εξαναστωμεν επ αυτην εις πολεμō
2 ϊδου ολιγοστον δέδωκας σε εν τοις εθνεσιν
3 ητιμωμενος σὺ ει σφοδρα· υπερηφανια
της καρδιας σου επηρεν σε κατασκηνουν
τα εν ταις οπαις των πετρων· υψων κατοι
κιαν αυτου· λεγων εν καρδια αυτου τις με κα
4 ταξει επι την γην· εαν μετεωρισθης ως
αετος· και εαν ανα μεσον των αστρων θης
νοσσιαν σου. εκειθεν καταξω σε λεγει $\overline{κς}$
5 ει κλεπται ηλθον προς σε· η λησται νυκτ[ο]ς
που αν απεριφης· ουκ αν εκλεψαν τα ικα>

I, **2** δεδωκας σε (aut γε) videtur man 3 scr δεδωκα συ γε

να· και ει τρυγηται εισηλθον προς σε ουκ ᾱ
6 υπελιποντο επιφυλλιδα πως εξηρ[ε]υ̣
νηθη ησαυ· και κατελημφθη αυτου τα κε
7 κρυμμένα· εως των οριων σου εξαπε
στειλαν σε παντες οι ανδρες της διαθηκης
σου αντέστησαν σοι· ηδυνασθησαν προς
σε ανδρες ειρηνικοι· επολεμησαν με:
εθηκαν ενεδρα ϋποκατω σου ουκ εστι̅
8 και σύνεσεις αυτοις εν εκεινη τη ημερα
λεγει κ̅ς̅· απολω σοφους εκ της ιδουμαι
9 ας· και συνεσιν εξ ορους ησαυ. και πτοη
θησονται οι μαχηται σου. οι εκ θαιμα̣[ν]
10 οπως εξαρχη α̅ν̅ο̅ς̅ εξ ορους ησαυ δια την
σφαγην και την ασεβειαν την εις τον αδελ̣
φον σου ϊακωβ· κ[αι] καλυψει σε αισχυνη
11 και εξαρθηση εις̣ τον αιωνα· αφ ημερας
αντεστη εξ εναντιας εν ημερα αιχμαλω
σ̣ιας τενοντων αλλογενῶν δυναμιν αυτου
και αλλοτριοι εισηλθον εις πυλας αυτου· κα[ι]
επι ϊερουσαλημ έβαλον κληρους· και συ
12 ἧς ὧς εις εξ αυτων· και μη επιδης ημε̣
ρ̣α̣ν αδελφου σου εν ημερα αλλοτριων κ̣[αι]

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[μη επιχαρης επι τους υιους ιουδα εν ημε]
[ρα απωλιας αυτ]ω̣ν̣ και μη μεγαλορημονης
13 [εν ημερα θλ]ιψεως· μηδε εισελθης εις
[πυλας λαων ε]ν ημερα πονων αυτων μηδε
[επιδης και συ] την συναγωγην αυτων εν η
[μερα ολεθρου] α̣υτων· μηδε συνεπιθη επι
[την δυναμιν] αυτων εν ημερα απωλειας
14 [αυτων μηδ]ε̣ επιστησης επι τας διεκβο

7 *με* scr *σ* super *μ* man 2 | *και συνεσεις* dele *και* et corr *ι* pro *ει* man 2
11 ante *ημερας* scr *ης* man 2 | *αντεστη* add *ς* man 2 | ante *τενοντων* add *αιχμαλω* supra man 2

[λας αυτων εξολεθρε]υσαι τους ανασωζομ[ε]
[νους αυτου μηδε συγκ]λεισης του[ς φευγον]
15 [τας εξ αυτω]ν εν ημερα θλειψεως διοτι
[εγ]γυς ημερα κυ επι παντα τα εθνη· ον τρο
[π]ον εποιησας ουτως εσται σοι· το ανταπο
δομα σου ανταποδοθησεται εις κεφαλην
16 σου· διοτι ον τροπον έπιες επι το ορος το
αγιον μου. πιονται παντα τα εθνη οινον·
πιονται και καταβησονται και εσονται και
17 καθως ουχ υπαρχοντες· εν δε τω ορει σει
ων εσται η σωτηρία σου. και εσται αγιον· και
κατακληρονομήσουσιν ο οικος ϊακωβ >
18 τους κατακληρονομησαντας αυτους· και εσ
ται ο οικος ϊακωβ πυρ· ο δε οικος ϊωσηφ >
φλοξ· ο δε οικος ησαυ εις καλαμην· και εκ
καυθησεται εις αυτους· και καταφαγονται
αυτους. και ουκ εσται πυροφορος εν τω οι >
19 κω ησαυ και οι εν τη πεδινη σεφιλα τους
αλλοφυλους κατακληρονομησουσιν το ορος
το εφραιμ· και το πεδιον σαμαρειας· και τη
20 βενιαμειν· και την γαλααδδειτιν και >
της μετοικεσιας η αρχὴ αυτη τοις υιοις >
ιηλ η γη των χαναναιων εως και εως
σαρεπτων· και η μετοικεια ϊερουσαλημ'
εως εφραθα· και κληρονομημουσιν
21 τας πολεις του ναγεβ· και αναβησονται
ανδρες σεσωσμενοι εξ ορους σειων.
του εκδικησαι το ορος το ησαυ. και εσται
τω κω η βασιλεια. > ΑΒΔΕΙΟΥ

14 θλειψεως dele ε^{1} man 2

18 ante πυρ add ως man 2

18–19 add in marg man 2 διοτι κς ελαλησεν και κατ [......................]ν ναγεβ το ορος ησαυ **19** σεφιλα corr σεφηλι aut σεφηλαι man 3 | αλλοφυλους add και man 2

20 dele εως^{1} man 2 | μετοικεια dele ε^{2} man 2 | κληρονομημουσιν scr σ super μ^{2} man 2

ΙΩΝΑΣ ϛ

1 και εγενετο λογος κυ προς ιωνα τον του > I
2 αμαθει λεγων ανα[σ]τ̣ηθι και πορευθητι
εις νινευη την πολιν την μεγαλην και >
κηρυξον εν αυτη οτι ανεβη η κραυγη της
3 κακιας αυτης προς με. και ανεστη ϊω
να του φυγειν εις θαρσεις και εδωκεν τ̣ο̣
ναυλον αυτου και ανεβη εις αυτο του πλευ
σαι μετ αυτων εις θαρσεις εκ προσωπου
4 κυ· και κς εξηγειρε̣ν πνα εις την θαλ[ασ]

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[σα]ν̣ κ̣[αι] εγ̣ε̣ν̣ε̣τ̣[ο κλυδων μεγας εν τη θαλασ]
[σ]η· και το πλοιον ε[κιν]δυνευ[εν συντριβηναι]
5 [κ]αι εφοβηθησαν οι ναυτικοι κ[αι ανεβοων]
ε̣καστος προς τον θν αυτων· [και εκβολην]
εποιησαντο των σκευω̣ν̣ τ̣ω̣[ν εν τω πλοιω]
εις την θαλασσαν του κο̣υ̣[φι]σ̣θ̣ηνα[ι απ αυτων]
ϊωνας δε κατεβη εις τ[ην] κοιλην [του πλοι]
6 ου και εκαθευδεν κ[α]ι ερ[εγ]χεν· και
προσηλθεν προς α̣υ̣τ̣[ον ο] πρωρευς [και]
ειπεν αυτω τι συ ρεγχεις αναστα̣ [και επι]
καλου τον θν σου· οπως διασωση ο [θς ημας]
7 και μη απολωμεθα· και ειπαν εκαστ[ος]
προς τον πλησιον αυτου δευτε βαλωμε̣ν
κληρους και επιγνωμεν τινος ενεκεν
η κακια αυτη εστιν εν ημιν· και εβαλον
κληρους· και επεσεν ο κληρος επι ϊωνα·
8 και ειπαν προς αυτον απαγγειλον ημιν
τινος ενεκὲν η κακια· αυτη τις σου η ερ
γασια εστιν και ποθεν ερχη και εκ ποιας
9 χωρας συ ει και εκ ποιου λαου συ ει και ει
πεν προς αυτους· δουλος κυ εγω ειμι κα̣ι̣

I, **3** *ιωνα* add ς man 2 | *το ναυλον* eras *το ναυ* et corr *διαπλον* man 3

τον κ̅ν̅ θ̅ν̅ του ουρανου εγω σεβομαι ος
εποιησεν την θαλασσαν και την ξηραν
10 και εφοβηθησαν οι ανδρες φοβον μεγα̅
και ειπαν προς αυτον τι τουτο εποιησας
διοτι επεγνωσαν οι ανδρες οτι εκ προ̣
σωπου κ̅υ̅ ην φευγων˙ οτι απηγγειλε̣ν̣
11 αυτοις και ειπαν προς αυτον τι σοι ποιη
σομεν και κοπασει η θαλασσα αφ ημω̅
οτι η θαλασσα επωρευετο και εξηγει
12 ρεν μαλλον κλυδωνα˙ και ειπεν ϊωνᾶ
προς αυτους αρατε με και εμβαλετε με
εις την θαλασσαν˙ και κοπασει η θαλασ
σα αφ υμων˙ διοτι εγνωκα εγω οτι δι >
εμε ο κλυδων μεγας ουτος εφ υμας εστι̅˙
13 και παρεβιαζοντο οι ανδρες του επιστρε
ψαι προς την γην˙ και ουκ ηδυναντο:
οτι η θαλασσα επορευετο και εξηγειρε
14 το μαλλον επ αυτους: και ανεβοησαν >
προς κ̅ν̅ και ειπαν˙ μηδαμως κ̅ε̅ μη >
απολωμεθα˙ ενεκεν της ψυχης του
α̅ν̅ο̅υ̅ τουτου˙ και μη δως εφ ημας αιμα
δικαιον˙ οτι συ κ̅ε̅ ον τροπον εβουλου >
15 πεποιηκας˙ και ελαβον τον ϊωνα και εξ
εβαλον αυτον εις την θαλασσαν και εστη
16 η θαλασσα εκ του σαλου αυτης˙ και εφοβη
θησαν οι ανδρες φοβω μεγαλω τον κ̅ν̅
[κ]α̣ι̣ εθυσαν θυσιαν τω κ̅ω̅ και ηυξαντο

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1 [ευχας και προσε]τ̣α̣ξ̣ε̣ν κ̣̅ς̣̅ [κητει μεγαλω] II
[καταπιει]ν τον ϊω̣[ν]α̣˙ και ην ιωνα ε[ν]
[τη κοιλια του] κητους τρεις ημερας και τρει[ς]

11 ποιησομεν (ω super ο² man 2 sed dele man 3) | επωρευετο (ε² dele man 2)
12 ante μεγας add ο man 2
13 επορευετο corr επωρυετο man 2

2 [νυκτας και] προσηυξατο ιωνα προς κ̅ν̅ τον [θ̅ν̅]
3 [αυτου εκ] της κοιλιας του κητους και ειπ[εν]
[εβοησα] εν θ̣λ̣[ιψει] π̣ρος κ̅ν̅ τον θ̅ν̅ μου. κ̣αι
[ηκ]ουσεν μο[υ ε]κ κοιλιας αδου κραυγης
4 [μου] κ̣αι ηκουσας φωνης μου· απερριψας
[με εις] βαθη καρ[δ]ιας θαλασσης· και ποταμοι
[με εκυ]κ̣λωσαν παντες οι μετεωρισμοι σ̣ο̣υ̣
5 [και τα κ]υματα σου. επ εμε διηλθον· και εγω
ε̣ιπα απωσμαι εξ οφθαλμων σου· αρα προσ
θησω του επιβλεψαι προς τον ναον τον αγιο̣̅
6 σου περιεχυθη ϋδωρ μοι εως ψυχὴς α
βυσσος εκυκλωσεν με εσχατη· εδυ η̅ κε
7 φαλη μου εις σχισμας ορεων· κατεβην· εις
γην η̅ς ὁι μοχλοι αυτης κατοχοι αιωνιοι·
και αναβητω φθορα ζωης μου κ̅ε̅ ο θ̅ς̅
8 μου εν τω εκλιπειν απ εμου την ψυχη̅.
μου του κ̅υ̅ εμνησθην· και ελθοι προς
9 σε η προσευχη μου εις ναον αλιον σου· φυ
λασσομενοι ματαια· και ψευδη. ελεος αυ
10 των εγκατελιπον· εγω δε μετα φωνης
δεησεως. και εξομολογησεως. θυσω σοι
οσα ηυξαμην· αποδωσω σοι εις σωτηρι
11 αν μου τω κ̅ω̅: και προσεταγη τω κη
τει και εξεβαλεν τον ϊωνα επι την ξη
1 ραν· και εγενετο λογος κ̅υ̅ εκ δετου προς III
2 ϊωνα λεγων· αναστηθι και πορευθητι
εις νινευη την πολιν την μεγαλην· και
κηρυξον εν αυτη κατα το κηρυγμα το
εμπροσθεν ὁ εγω ελαλησα προς σε>
3 και ανεστη ϊωνας και επορευθη εις νι
νευη. καθως ελαλησεν κ̅ς̅· η δε νινευη
ην πολις μεγαλη τω θ̅ω̅ ωσει πορειας

II, **6** εσχατη add οτι man 3
7 φθορα ζωης corr εις σε εκ φθορας την ζωην man 2
III, **1** δετου corr δευτεου man 2
3 θ̅ω̅ corr κ̅ω̅ man 2

4 οδου ημερων τριων· και ηρξατο ϊωνας
του εισελθειν εις την πολιν ωσει πορι
αν ημερας μιας· και εκηρυξεν ετι τρεις
ημεραι και νινευη καταστραφησεται·
5 και ενεπιστευσαν οι ανδρες νινευη τω
θω και εκηρυξαν νηστειαν και ενε
δυσαντο σακκους απο μεγαλου αυτων
6 εως μεικρου αυτων· και ηγγισεν ο λο
γος προς τον βασιλεα της νινευη· και
εξανεστη απο του θρονου αυτου και πε
ριειλατο την στολην αυτου αφ εαυτου>
και περιεβαλετο σακκον· και εκαθισε[ν]
7 επι σποδον· και ερρεθη και εκηρυχθ[η]

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[εν] τη νινευ[η π]αρα τ[ου βα]σιλε[ως και παρα των]
μεγιστανων αυτου λεγων ο[ι ανοι και τα κτη]
[ν]η και αι βοες· και τα προβατα [μη γευσασθω]
[σ]αν μηδεν μηδε νεμεσθω[σαν μηδεν μη]
8 [δε] υδωρ πιετω[σ]αν· και περιεβα[λοντο σακκους]
[οι α]νοι· και τα κτηνη· κ[α]ι ανεβοη[σαν προς τον]
[θν] εκτενως· και απεστρεψαν εκαστος απ[ο]
[τη]ς οδου αυτου της πονηρας και απο της
[α]δικιας της εν ταις χερσιν αυτων· λεγον
9 [τ]ες τις οιδεν ει μετανοησει ο θ[ς και απο]
στρεψει εξ οργης θυμου αυτου και ου μη [απο]
10 λωμεθα· και ειδεν ο θς τα εργα αυτων [οτι]
απεστρεψαν εκαστος απο των οδων αυ
των· των πονηρων· και μετενοησεν
ο θς επι τα κακα α ελαλησεν του ποιη
1 σαι αυτοις· και ουκ εποιησεν· και ελυπη IV
θη ϊωνα λυπην μεγαλην· και συνεθυ

5 *ενεπιστευσαν* dele *εν* man 2 | *μεικρου* dele *ε* man 2
7 *μηδεν* punctis dele man 2 aut 1
IV, **1** *ιωνα* add *ς* man 2 | *συνεθυμησεν* corr *ηθυμησεν* man 2

2 μησεν· και προσευξατο και ειπεν προς
κν και ειπεν ω κε ουχ ουτοι οι λογοι>
μου· ετι οντος μου εν τη γη μου· δια τουτο
προεφθασα του φυγειν εις θαρσεις διο
τι εγνων οτι συ ει ελεημων και οικτειρ
μων μακροθυμος και πολυελεος και με
3 τανοων επι ταις κακιαις· και νυν δεσπο
τα κε λαβε την ψυχην μου απ εμου οτι
4 καλον το αποθανειν η ζην με· και ειπε̄
κς προς ϊωνα· ει σφοδρα λελυπησαι συ·
5 και εξηλθεν ϊωνας εκ της πολεως και
εκαθισεν απεναντι της πολεως και>
εποιησεν εαυτω εκει σκηνην και εκα
θητο υποκατω αυτης· εν σκιαῑ ἕως ου
6 αφίδη τί εσται τη πολει· και προσεταξεν
κς ο θς κολοκυνθη· και ανεβη υπερ κε
φαλης του ϊωνα του ειναι σκιαν υπερ
ανω κεφαλης αυτου του σκια[ζ]ειν αυτω
απο των κακων αυτου· και εχαρη· ϊωνα
7 επι τη κολοκυνθη χαραν μεγαλην· και
προσεταξεν ο θς σκωληκι εωθινη τη
επαυριον και επαταξεν την κολοκυνθαν
8 και απεξηρανθη· και εγενετο αμα τω ανα
τειλαι τον ηλιον και προσεταξεν κς ο θς
πνι καυσωνος συνκαιοντι· και επαταξε̄
ο ηλιος επι την κεφαλην ϊωνα και ωλι
γοψυχη[σ]εν· και απελεγετο την ψυχην
αυτου· και ειπεν καλον μοι αποθανειν
9 η ζην· και ειπεν ο θς προς ϊωνα ει σφο
[δρα λελυπη]σαι συ επι τη κολοκυνθη κ[αι]

2 *και ειπεν*[1] dele man 2
4 *ϊωνα* add *ν* supra man 2
5 *αφιδη* corr *π* pro *φ* man 2
6 *κολοκυνθη* add iota adscr man 2
9 *ιωνα* add *ν* man 2

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[ειπεν σφο]δρα [λελυπημαι] εγω εως θ[ανατου]
10 [και ειπ]εν κ̅ς̅ συ εφεισω υπερ της κ[ολο]
[κυνθης] υπερ ης ουκ εκακοπαθησ[ας επ]
[αυτην] και ουκ εξεθρεψας αυτην· η [εγε]
11 [νηθη] υπο νυκτα απω[λ]ετο εγω δε [ου]
[φεισομαι] υπερ νινευη της πολεω[ς της]
μεγαλης εν η κατοικουσιν πλειου[ς η]
δωδεκα μυριαδες α̅ν̅ω̅ν̅ οιτινες ο[υκ]
εγνωσαν αριστεραν αυτων η δεξι[αν αυ]
των και κτηνη π[ο]λλα — ΙΩΝΑΣ

ΝΑΟΥΜ Ζ

1 λημμα νινευη· βιβλιον ορασεως ναουμ· I
2 του ελκαισαιου· θ̅ς̅ ζηλωτης και εκδικω̅
κ̅ς̅· μετα θυμου εκδικων κ̅ς̅ τους υπε
ναντιους αυτου. και εξαιρων αυτος τους
3 εχθρους αυτου. κ̅ς̅ μακροθυμος. και μεγαλη
η ισχυς αυτου· και αθωον ουκ αθωωσει· κ̅ς̅.
εν συντελειαῑ και εν συσσεισμω η̅ οδὸς
αυτου· και νεφέλαι κονιορτος ποδων
4 αυτου· απειλων θαλασση και ξηραινω̅
αυτην· και παντας τους ποταμους εξερη
μων· ωλιγωθη η βασανείτις και ο καρ
μηλος· και τα εξανθουντα του λιβανου
5 εξελιπεν· τα όρη εσεισθησαν απ αυτου
και οι βουνοι εσαλευθησαν· και ανεστα
λη η γὴ απο προσωπου αυτου· η συμπα
σα και παντες οι κατοικουντες εν αυτη
6 απο προσωπου οργης αυτου. τίς υποστησε
ται και τις αντιστησεται εν οργη θυμου αυ

I, **1** ελκαισαιου corr ε pro αι[1] man 2
3 συσσεισμω corr συνσισμω man 2 aut 3
4 βασανειτις dele ε man 2

του ο θυμος αυτου τηκει αρχας· και πε
7 τραι διεθρυβησαν απ αυτου· χρηστος κ̅ς̅
τοις υπομενουσιν αυτον εν ημερα θλει
ψεως· και γινωσκων τους ευλαβουμε
8 νους αυτον. και εν κατακλυσμω· πορει
ας συντελειαν ποιησεται τους επεγει
ρομε[ν]ους και τους εχθροὺς αυτου. διω
9 ξεται σκοτος· τί λογιζεσθε επι τον κ̅ν̅
συντεδειαν αυτος ποιησεται· ουκ εκδι
10 κησει δις επι το αυτο εν θλειψει· οτι εως
θεμελιου αυτων. χερσωθησεται· και
ως σμειλαξ περιπλεκομενη βρωθή
σεται· και ως καλάμη ξηρασιας μεστη·
11 εκ σου εξελευσεται λογισμο[ς] κατα του
κ̅υ̅· πονηρα λογιζομενος εναντια·>
12 ταδε λεγει κ̅ς̅ καταρχων υδ[α]των πολ
λων· και ουτως διασταλησονται· και η̅
13 ακοη σου ουκ ενακουσθ[ησε]ται· ετι και
νυν συντρειψω την ραβ[δον αυτου]

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[α]πο σου και τους δεσμ[ους σου διαρρηξω]
14 και εντελειται υπερ σου κ̅ς̅ [ου σπαρησεται]
εκ του ονοματος σου ετι εξ οι[κου θ̅υ̅ σου εξο]
λεθρευσω τα γλυπτα και χων[ευτα θησο]
15 μ[α]ι ταφην [σου] οτι ταχεις ιδο[υ επι τα]
ορη οι ποδες ευαγγελι[ζομενου και]
απαγγελλοντος ειρην[ην] εορτα[ζε ιουδα]
τ[α]ς εορτας σου· αποδο[ς τα]ς ευχας σου δ[ιοτι]
[ου μη] προσθωσ[ιν ετι του] διελθ[ειν εις πα]
1 [λ]αιωσιν συντετ[ελ]εσται εξηρ[ται ανεβη] II

7 θλειψεως dele ε[1] man 2
8 ποιησεται add επι man 2
9 θλειψει dele ε[1] man 2
10 σμειλαξ dele ε man 2
13 συντρειψω dele ε man 2
14 υπερ superscr περι man 2

2 εμφυσων εις προσωπον σου εξαι[ρουμε]
νος εκ θλειψεως σκοπευσον οδ[ον κρα]
τησον οσφυος ανδρισαι τη ισχυι σ[φοδρα]
3 διοτι απεστρεψεν κ̅ς̅ την υβριν ιακωβ
καθως υβριν του ι̅η̅λ̅ διοτι εκτι[να]σσο[ν]
τες εξετιναξαν αυτους και τα [κλη]μα
4 τα αυτων διεφθειραν οπλα δυναστ[ειας]
αυτων εξ α̅ν̅ω̅ν̅ ανδρας δυνατους εμ
παιζοντας εν πυρι αι ηνιαι των αρ[μα]
των αυτων εν ημερα ετοιμασιας [αυτου]
5 και οι ιππέις θολυβηθησονται [εν ταις]
οδοις και συγχυθησονται τα αρματ[α και]
συνπλακησονται εν ταις πλατεια[ις]
η ορασις αυτων ως λαμπαδες πυ[ρος]
6 και ως αστραπαι διατρεχου[σαι και μνησ]
θησονται οι μεγιστανες αυτων [και φευ]
ξονται ημερας· και ασθενησουσ[ιν εν]
τη πορεια αυτων και σπευσουσι[ν επι]
τα τειχη. και ετοιμασουσιν τας π[ροφυ]
7 λακας αυτων πυλαι των πολεω[ν . . . . .]
διηνοιχθησαν και τα βασιλεια [διεπε]
8 σεν· και η υποστασις απεκαλυφθ[η και]
αυτη ανεβαινεν και αι δουλ[αι αυτης]
ηγοντο καθως περιστέραι [φθεγγομε]
9 ναι εν καρδι[α]ις αυτων. και νιν[ευη ως]
κολυμβηθρα υδατος τα υδ[ατα αυτης]
και αυτοι φευγοντες ουκ εστη[σαν και ουκ]
10 ην ο επιβλεπων διηρπαζον το αργυ[ριον δι]
ηρπαζον το χρυσιον και ουκ ην π[ερας]
του κ[οσ]μου αυτης βεβαρυνται υπ[ερ]
παν[τ]α τα σκευη τα επιθυμητα αυ[της]

II, 2 θλειψεως dele ε[1] man 2

4 αυτων[1] scr ης super ων man 2 | εξ superscr εκ των man 2 | sub εν πυρι scr ως εν πυρι man 3

5 θολυβηθησονται (dele θολυβη et superscr ετα[ρ]αχ man 3) | συνχυθησονται corr συναχθησονται man 3

11 εκτινα[γ]μος και ανατιναγμος και εκβ[ρασ]
μος και καρδιας θραυσμος και υπολυ
σις γονατων και ωδινες επι πασα[ν]
οσφυν και το προσωπον παντων ως
12 [προσκαυμ]α χυτρας που εσ[τιν τ]ο κατοικη

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[τηριον των λεοντ]ων και η νομη η ουσα
[τοις σκυμν]οις· που επορευθη λεων του
[εισελθειν] εκει σκυμνος λεοντος. και ουκ
13 [ην ο εκφοβ]ων· λεων ηρπασεν τα ϊκανα
[τοις σκυμνοις] αυτου· και ε[π]επνιξεν
[τοις λεου]σιν αυ[το]υ· και επλησεν θηρας
[νοσσια]ν αυτου [κ]αι το κατοικητηριον αυ
14 [του αρπ]αγης· ιδ[ου] εγω επι σε λεγει κ̅ς̅ >
[παντο]κρατω[ρ κ]αι εκκάυσω εν καπ[ν]ω
[πληθος] σου. και τους λ[εο]ντας σου κ[α]ταφ[α]
[γεται] ρομφαια· εξολεθρευσω εκ της γης
[την] θηραν σου. και ου μη ακουσθη ουκ >
1 [ε]τι τα ε[ρ]γα σου ω πολις αιματων· ολης III
ψευδης αδικιας πληρης ου ψηλαφηθη
2 σεται θηρα φωνὴ μαστειγων· και φωνη
σεισμου τροχων· και ιππου διωκοντος
3 και αρματος αναβρασσοντος· και ιππεως
αναβαινοντος· και στιλβουσης ρομφαιας·
και εξαστραπτοντων οπλων· και πλη
[θ]ους τραυματιὼν· και βαρειας πτωσεως·
[και] ουκ ην περας τοις εθνεσι αυτης· και
[ασθ]ενήσουσιν εν τοις σωμασιν αυτων·
4 [απο] πληθους πορνειας· πορνη καλη >
[και] επιχαρης· ηγουμενη φαρμακων·
[η] πωλουσα εθνη εν τη πορνεια αυτης

14 κ̅ς̅ add ο sup man 2
III, **1** ολης dele ς man 2 aut 3 | θηρα praepon η et add σου man 2 | μαστειγων dele ε man 2 **2** σεισμου dele ε man 2

5 [κα]ι [λαους] εν τοις φαρμακοις αυτης· ιδου
[εγω επι] σε λεγει κ̅ς̅ ο θ̅ς̅ ο παντοκρατωρ
[και α]ποκαλυψω τα οπὶσω επι το προσω>
[πον] σου. και δειξω εθνεσιν την αισχυνη̅
6 [σου] και βασιλειαις την ατιμειαν σου. και
[επι]ριψω επι σε βδελυγμον κατα τας ακα
[θαρ]σιας σου· και θησομαι σε εις παραδει
7 [γμα] και εσται πας ο ορων σε αποπηδησε
[ται] απο σου· και ερει δειλια νινευη τις στ[ε]
[ναξει αυ]την· ποθεν ζητησω παρακλη[σιν]
8 [αυτη ετο]ιμασαι μεριδα αρμοσαι χορ
[δην ε]τοιμασαι μεριδα αμμων η κατοι
[κουσα εν] ποταμοις υδωρ κυκλω αυτης·
[ης η αρχη] θαλασσα· και υδωρ τα τειχη αυ
9 [της] και αιθιοπεια η ισχυς αυτης και αι
[γυ]πτος και ουκ εστιν περας της φυγης και λι
10 [βυ]ες εγενοντο βοηθοι αυτης [κ]αι αυ[τ]η
[ε]ις μετοικησιαν πορευσεται αιχμαλω
τος· και τα νήπια αυτης εδαφιουσιν επ αρ
χας πασων των οδων αυτης και επι πα̅
τα τα ενδοξα αυτης· βαλο[υ]σιν κληρους
και παντες οι μεγιστανες αυτ[ης δεθησον]

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11 ται [χε]ιροπεδαις και συ με[θυσθηση και]
εση υπερεωραμενη· και συ [ζητησεις σε]
12 αυτη στασὶν εξ εχθρων· πα[ντα τα οχυρω]
ματα σου ως συκαι σκοπους [εχουσαι εαν σα]
λευθωσιν και πεσουνται [εις] στο[μα εσθον]
13 τος· ϊδου ο λαος σου ως γυναικες εν [σοι τοις]
εχθροις σου ανοιγομεναι ανοιχθη[σονται]
πυλαι της γης σου. και καταφαγετ[αι πυρ]
14 [τους] μοχλους σου υδ[ωρ περι]οχης [επισπα]

6 *ατιμειαν* dele *ε* man 2
8 *αρχη* add *αυτης* man 2
9 *αιθιοπεια* scr *η* pro *ει* man 3

[σαι σεαυτη και κατακρα]τησον των [οχυρωμα]
των σου˙ εμβηθι˙ εις πηλον και συμ[πατη]
θητι εν αχυραις˙ κατακρατησον υπερ πλ[ιν]
15 θον˙ εκει καταφαγεται σε πυρ εξολεθρευ
σει σε εν ρομφαια˙ καταφαγεται σε ως>
16 ακρις˙ και βαρυνθηση ως βρουχος˙ επλη
θυνας τας εμποριας σου υπερ τα αστρα
του ουρανου˙ βρουχος ωρμησεν και εξ
17 επετασθη˙ οι ηγουμενοι σου εξηλατ[ο]
ως αττελεβος˙ ο σύμμεικτος σου ως
ακρις επιβεβηκυϊα επι φραγμον ε[ν]
ημεραις παγους˙ ο ηλιος ανετειλεν [και]
αφηλατο˙ και ουκ εγνω τον τοπ[ον αυτης]
18 ουαι αυτοις ενυσταξαν οι ποιμε[νες]
σου˙ βασιλευς ασσυριος εκοιμισεν τ[ους]
δυναστας σου˙ απηρεν ο λαος σ[ου] επι [τα]
ορη˙ και ουκ ην ο εκδεχομενο[ς και ο συν]
19 αγων˙ ουκ εστιν˙ ιασις εν τηι συν[τριβη]
σου εφλεγμανεν η πληγη σου˙ πα[ντες]
οι ακουοντες την την αγγελιαν σου [κρα]
τησουσιν χειρας επι σε˙ διοτι επι τ[ινα]
ουκ επηλθεν η κακια σου δια παν[τος]

ΝΑΟΥΜ Ζ

ΑΜΒΑΚΟΥΜ Η

1 το λημμα ο ειδεν αμβακουμ ο π[ροφη] I
2 της˙ εως τινος κε κεκραξομαι και [ου μη]
εισακουσης˙ βοησομαι προς σ[ε αδικου]
3 μενος. και ου σωσεις˙ ινα τι [εδειξας μοι]
κοπους και πονους επιβλεπειν [τ]αλαιπ[ω]
ριαν και ασεβειαν˙ εξ εναντιας μου γεγ[ο]

14 αχυραις scr ο pro α² man 2 17 εξηλατο corr εξηλᾶτο man 2
18 ο εκδεχομενος dele man 3
19 την² eras man 1 aut 2 | αγγελιαν superscr ακοην man 3

4 *νεν κρίσις και ο κριτης λαμβανει δια το[υ]*
το διεσ́κεδασται νομος˙ και ου διεξαγε[ται]
εις τελος κριμα˙ οτι ο ασεβης καταδυνα[σ]
τέυει τον δικαιον˙ ενεκεν τουτου εξ
5 *ελευσεται το κριμα διεστραμμενον ιδ[ε]*
τε οι καταφρονηται και ε̣π̣ι̣β̣λ̣ε̣ψ̣α̣τ̣ε̣ [και]
θ̣αυμασατε θαυμασια και αφανισθητ̣ε̣ [δι]
[οτι εργ]ο̣ν̣ ε̣γ̣ω̣ ε̣ρ̣γ̣α̣ζ̣[ομαι ε]ν τα[ις η]μερα[ις]

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[υμων ο ου] μ̣η̣ π̣ι̣[στευσητε] εαν τι[ς εκδ]ιη̣
6 *[γηται διοτι] ιδου εγω εξεγειρω εφ υ̣[μ]ας*
[τους χαλδαι]ους τους μαχητας το εθνος
[το πικρον κ]α̣ι̣ το ταχινον τ̣ο̣ ε̣ξ̣πορευ
[ομενον] ε̣[π]ι̣ τα πλατη της γης του κατα
[κληρον]ο̣μησ̣αι σκηνωματα ουκ αυτου˙
7 *[φοβερο]ς και επιφανης εστιν˙ εξ αυτου >*
[το κριμ]α αυτου εσται˙ και το λημμα αυτου
8 *[εξελε]υ̣σεται και εξαλουνται υπερ παρδα*
[λεις οι ιπ]π̣ο̣ι̣ α̣υ̣τ̣[ου και οξυτεροι υπερ τους]
[λυκ]ους της αραβιας˙ και εξιππασονται
[οι ι]ππεις αυτου εκαι ορμησουσιν μακρο
θεν. και πετασθησονται ως αετος προ
9 *θυμος εις το φαγειν˙ συντέλεια εις ασε*
βεις ηξει˙ ανθεστηκοτας προσωποις
αυτων εξ εναντιας˙ και συναξει ως
10 *αμμον αιχμαλωσιαν˙ και αυτὸς ὣς εν*
βασιλευσιν εντρυφησει˙ και τυραννοι
παιγνια αυτου˙ και αυτος εις παν οχυ >
ρ̣ωμα έμπαιξεται˙ και βαλει χωμα και
11 *[κρ]α̣τησει αυτου˙ τοτε μεταβαλει το πνα*
[και] διελευσεται και εξἴλασεται αυτὴ

6 *και το ταχινον το εξπορευ* vid in ras
8 *εκαι* dele *ε* man 1 aut 2
11 *μεταβαλει* corr *μεταλαξει* man 3

12 [η ισ]χυς τω θ̅ω̅ μου· ουχι συ απ αρχης
[κ̅ε̅] ο θ̅ς̅ ο αγιος μου· και ου μη αποθανω
[μ]εν· κ̅ε̅ εις κριμα τεταχας αυτον· και
[ε]π̣λ̣[ασε]ν̣ με του ελεγχειν παιδειαν
13 [αυτου] καθαρος οφθαλμος του μη ορᾱ
[πο]νηρα· και επιβλεπειν επι πονους
[ου δ]υνηση ϊνα τι επιβλεπης επι κα
[τα]φ̣ρονουντας· παρασιωπηση εν τω̣
14 [κα]τ̣απινειν ασεβη τον δικαιον· και
[πο]ιησεις τους α̅ν̅ο̅υ̅ς̅ ως τους ιχθυας
[της] θαλασσης· και ως τα ερπετα τα
15 [ου]κ εχοντα ηγουμενον· συντελει[αν]
[ε]ν αγκιστρω ανεσπασεν· και α[ν]
[ειλκ]υσεν αυτον εν αμφιβληστρω· και
[συ]νηγαγεν αυτον εν ταις σαγηναις
16 [αυτου ε]ν̣εκεν τουτου ευφρανθησε
[ται κ]αι χαρειται η καρδια αυτου· ενε
κεν τουτου θυσει τω αμφιβληστρω
αυτου και θυμιασει τη σαγηνη αυτου·
οτι εν αυτοις ελιπανεν μεριδα αυτου·
17 και τα βρωματα αυτου εκλεκτα· δια του
το αμφιβαλει κ̅ς̅ το αμφιβληστρον αυ
του· και δια παντος αποκτενει εθνη
1 ου φέισεται· επι της φυλακης μου στη
σομαι και επιβησομαι επι πετραν· κ[αι]

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[αποσ]κ̣ο̣π̣[ευσω του ιδει]ν̣ τ̣ι̣ λ̣[αλησει εν]
εμ[ο]ι̣· και τι αποκριθω επι το[ν ελεγχον μου]
2 και απεκριθη προς με κ̅ς̅ και [ειπεν γρα]
ψον ορασιν σαφως επι πυξι[ον οπως]
3 διωκη ο αναγινωσκων αυ[τα διοτι ετι]

12 με superscr αυτον man 3
13 επιβλεπης corr ει pro η man 2
16 ελιπανεν corr ελιπανθει man 2 | μεριδα scr ς super δα man 2

ὁρασεις εις καιρον· και ανετ[ειλε εις πε]
ρας· και ουκ εις καινον· εαν υστερ[ηση υπο]
μεινον αυτον· οτι ερχομενος ηξ[ει και ου]
4 μη χρονιση· εαν υπ[οστει]ληται ο[υκ ευδο]
κει η ψυχη μου εν αυτω ο δε δ[ικαιος εκ]
5 πιστεως μου ζησεται· ο δε κατοιομε[νος]
και καταφρονητης ανηρ. και ο αλαζ[ων]
ουδεν μη περανη· ὃς επλατυνεν κα
θως ο αδης την ψυχην αυτου. και ουτος
ως θανατος ουκ εμπιπλαμενος· >
και επισυνάξει επ αυτον παντα τα >
εθνη· και εισδεξεται προς αυτον παν
6 τας τους λαους· ουχι ταυτα παντα παρ[α]
βολην κατ αυτου λημψονται· και προβ[λη]
μα εις διηγησιν αυτου· και ερου[σιν ουαι]
ο πληθυνων εαυτω τα ουκ ον[τα αυ]
του· εως τινος και βαρυνων το[ν κλοι]
7 ον αυτου στιβαρως· οτι εξεφνη[ς ανα]
στησονται δακνοντες αυτον κ[αι εκ]
νήψονται οι επιβουλοι σου [και εση εις]
8 διαρπαγην αυτοις· διοτι συ [εσκυλευ]
σας εθνη πολλ[α] σκυλευσουσι[ν σε παν]
τες οι υπολελιμμενοι λαοι· δι αι[ματα]
ανων και ασεβεια γης και πολε[ως και]
παντων των κατοικουντων [αυτην]
9 ουαι ο πλεονεκτων πλεονεξια[ν κα]
κην τω οικω αυτου· του ταξαι [εις υψος]
νοσειαν αυτου. του εκσπασθην[αι εκ]
10 [χ]ειρος κακων· εβουλευσω β[ουλην]
πονηραν αισχυνην τω οικω [σου]

II, **3** *ορασεις* dele *ε* man 2 | *καινον* scr *ε* super *αι* man 3
4 *μου*[2] dele man 3
5 *επ* superscr *προς* man 2
6 *ουχι* praepon *και* man 2
7 *εξεφνης* scr *αι* super *ε*[2] man 3 | *αυτον* superscr *σε* man 3
9 *νοσειαν* corr *νοσσιαν* man 2

της οψας συνεσπερα λαους πο̣[λλους]
11 και εξημαρτεν η ψυχη σου [διοτι λιθος]
εκ τοιχου βοησεται· και κανθαρ̣[ος εκ ξυλου]
12 φθεγξεται αυτα: ουαι ο οικοδομων πο
λιν εν αιμασιν· και ετοιμαζων εν αδι
13 κιαις· ου ταυτα εστιν παρα κ̅υ̅ παντοκρα
τωρος· και εξελιπον λαοι ικανοι εν πυρι
14 και εθνη πολλα ωλιγοψυχησαν· οτι ενε
πλησθη η συμπασα γη του γνωναι τ̣[ην]
δοξαν κ̅υ̅ ως υδωρ πολυ κατακα̣λ[υ]
15 ψει αυτους· ουα͡ι ο ποτιζων τον πλησι[ον]

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[αυτου ανατροπ]η θολερ̣[α] κ̣αι μεθυσκ[ων]
[οπως επιβλ]επη επι τα σπηλαια αυτων
16 [πλησμονη]ν ατιμια ας εκ δοξης· πιε και
[συ καρδια σ]αλευθητι και σεισθητι εκυκλω
[σεν επι σε] π̣οτηριον δεξιας κ̅υ̅: και συνηχθη
17 [ατιμια επ]ι την δοξαν σου· διοτι ασεβεια
[του λιβανο]υ̣ καλυψει σε· και ταλαιπωρια
[θηριω]ν̣ π̣τοησει σε δια αιματα α̅ν̅ω̅ν̅· και
[ασεβει]α̣ς γης [και πο]λ̣[ε]ω̣ς και παντω[ν]
18 [των κατ]ο̣ικουντων αυτην· τι ωφελει
[γλυ]πτον οτι εγλυψαν αυτο· επλασαν αυτο
[χω]νευμα φαντασιαν ψευδη· οτι πέποι
θεν ο πλασας επι το πλασμα αυτου του
19 ποιησαι ειδωλα κωφα· ουαι ο λεγων
τω ξυλω εκνηψον εξεγερθητι και τω
λιθω υψωθητι και αυτος εστιν φαντασ
μα· τουτο δε εστιν ελασμα χρυσιου και
αργυριου και παν π̅ν̅α̅ ουκ εστιν εν αυτω

10 της οψας punctis dele man 1 aut 2 | συνεσπερα corr συνεσπειρας man 2
13 ωλιγοψυχησαν corr ο pro ω man 2
14 ενεπλησθη corr εμπλησθησεται man 3
15 επι τα σπηλαια αυτων uncis includ man 3
16 ας scr ο super α man 3

20 ο δε κ̅ς̅ εν ναω αγιω αυτου ευλαβεισ
[θω] απο προσωπου αυτου πασα η γη. >

1 προσευχη αμβακουμ του III
προφητ(ου) μετα ωδης υπερ των
αγνοιῶν

2 [κ̅ε̅ ει]σακηκοα την ακοην σου και εφο
[βηθ]ην κατενοησα τα εργα σου και εξεσ
[την εν μ]εσω δυο ζωων γνωσθηση.
[εν τω ε]γγιζειν τα [ετ]η επιγνωσθηση·
[εν τ]ω παρειναι τον καιρον αναδειχθη
[ση ε]ν τω ταραχθηναι [τ]ην ψυχην μου
3 [εν ορ]γη ελαιους μνησθηση· ο θ̅ς̅ εκ θαι
[μα]ν ηξει· και ο ἅγιος εξ ορους φαραν
[κα]τασκιου δασεος:>>>
μεταβολη διαψαλματ(ος)
[εκαλ]υψεν ουρανον η αρετη αυτου κ[αι]
4 [αινεσ]εως αυτου πληρης η γη· και φεγ
[γος αυτο]υ ως φως εσται· κερατα εν χερσ[ιν]
[αυτο]υ και εθετο αγαπησιν κραταιαν>
5 [ισχυος αυ]του προ προσωπου αυτου πο
[ρευσετ]αι λογος και εξελευσεται εν πε
6 δαις οι ποδες αυτου εστησαν και εσα
λευθη η γη· επεβλεψεν και διετακη
εθνη· διεθρυβη τα όρη βια· ετακησᾱ
βαυνοι αιωνιοι· πορειας αιωνιας αυ
7 του αντι κοπων ειδον σκηνωματα
αιθιοπων· πτοηθησονται και αι σκη
8 ναι της μαδιαμ· μη εν ποταμοις ορ
γισθης κ̅ε̅· η εν ποταμοις ο θυμος σου

III, 2 ακοην super ακο scr φων man 3 | ελαιους super αι scr ε man 2 | εν οργη ελαιους dele εν οργη man 3

5 εν πεδαις scr πετη [. . .] man 3 (dele εν et δαις, scr τη in marg et aliquid supra) confer πετεινον Σ Θ E aut των πετεινων alius: rescr in marg inferiore και εξελευσεται εν πεδιλω οι ποδ[ες] man 3 aut 4 (πεδιλω super ι scr ε man eadem)

6 εστησαν dele σαν man 2 et 3 | διεθρυβη τα dele τα superscr σαν man 3 | αυτου dele του superscr των man 3

7 της corr γης man 2 | της μαδιαμ uncis includ man 3

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η εν θαλασση το ορμημ[α σου οτι επι]
βηση επι τους ιππους σ[ου και η ιππασια]
9 σου σωτηρια· εντεινω[ν εντενεις τοξον]
σου επι τα σκηπτρα λεγε[ι κ̅ς̅ διαψαλμα ποτα]
10 μων ραγησεται γη· οψον[ται σε και ωδι]
νησουσιν λαοι: σκορπιζω[ν υδατα πορει]
ας αυτου· εδωκεν η αβ[υσσος φωνην αυ]
11 της υψος φαντ[ασιας αυτης επηρθη ο η]
λιος και η σεληνη εστη εν τη [ταξει αυτης]
εις φως βολιδες σου πορέυσονται εις φ[εγ]
12 γος αστραπης οπλων σου· εν αγγειλη ολ[ιγω]
σει γην· και εν θυμω καταξεις εθν[η]
13 εξηλθεν εις σωτηριαν λαου σου· του σω
σαι τους χρειστους σου εβαλες εις κεφαλας
ανομων θανατον εξηγειρας δεσμους
14 σου εως τραχηλου: διαψαλμα: διεκ[ο]

ψας εν εκστασει κεφαλας δυναστων
σει[σθ]ησονται εν αυτη· διανοιξουσιν
χαλεινους αυτων ως εσθων π[τωχος]
15 λαθρα· και επεβιβασας εις θ[αλασσαν]
τους ιππους σου· ταρασσοντα[ς υδωρ πο]
16 λυ· εφυλαξαμην· και επτοηθη [η κοιλια]
μου· και εισηλθεν τρομος εις τα [οστα μου]
και υποκατωθεν μου εταραχθ[η η εξις]
μου αναπάυσομαι εν ημερα [θλιψεως]
του αναβηναι εις λαον παροικ[ιας μου]
17 διοτι συκη ου καρποφορησει· κ[αι ουκ εσ]

9 *ποταμων ραγησεται γη* corr *ποταμους ρηξεις γης* man 3
10 *οψονται* superscr *ϊδο[ν]* man 2 | *φαντασιας* superscr *χειρων* man 3
11 *βολιδες* (man 3 dele *ολιδες* et superscr *ελων*)
12 *αγγειλη* dele *γγει* superscr *πει* man 2 | *ολιγωσει* add ς supra man 2
13 *εξηλθεν* corr ς pro *ν* man 3 | *εβαλες είς* dele et superscr *συνεθλας* man 3 | *θανατον* dele man 3
14 *χαλεινους* dele *ϵ* man 2
16 *εφυλαξαμην* dele et superscr man 3 *ηκουον*

ται γενηματα εν τοις αμπελοις· ψ[ευσεται]
εργον ελαιας και τα πεδια ου ποιη[σει βρωσιν]
εξελιπον απο βρωσεως προβα̣[τα και ουχ]
υπαρχουσιν βόες επι φατνης εξ[ιλασεως]
18 αυτων· εγω δε εν τω κ̅ω̅ αγαλλι[ασομαι]
19 χαρησομαι επι τω θ̅ω̅ τω σωτηρ̣[ι μου κ̅ς̅]
[ο] θ̅ς̅ δυναμις μου· και καταξει το̣[υς ποδας]
[μου εις συν]τελειαν επι τα υψηλα [επιβιβα]
με του ν̣[ικησ]αι εν τη οδω αυ̣[του]

ΑΜΒΑΚΟΥΜ [Η]

ΣΟΦΟΝΙΑΣ Θ

1 λογος κ̅υ̅ ος εγενηθη προς σοφονιαν τον το[υ] I
χουσει. υιου γοδολειου του αμορειου υι[ου]
εζεκια εν ημεραις ϊωσειου βασιλεω[ς]
2 ιουδα· εκλειψει εκλιπετω παντα απ[ο προ]
3 σωπου της γης λεγει κ̅ς̅· εκλιπετω α̅ν̅[̅ο̅ς̅]
και κτηνη· εκλιπετω τα πετεινα του [ουρανου]
και οι ϊχθυες της θαλασσης· και σκανδαλ̣[α]

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[τοις ασεβεσιν] και εξαρω τους ανομο̣υς
4 [απο προσωπο]υ της γης· και εκτενω τη̅
[χειρα μου επι] ι̣ο̣υ̣δαν και επι παντας >
[τους κατοικουν]τας ιερουσαλημ. και εξαρω
[εκ του τοπο]υ τουτου τα ονοματα της βα
5 [αλ και τα ονο]μ̣α̣τα των ιερεων· και τους
[προσκυνουν]τ̣ας επι τα δωματα τη στρα
[τια του ουρανου] κ̣α̣ι̣ τ̣ο̣υ̣ς̣ ομνυοντας κα

17 τοις corr α pro ο man 3 | βρωσεως προβατα superscr man 3 μανδρας ποιμνι[α] | επι φατνης corr εν φατνη man 3

19 εις συντελειαν dele et superscr man 3 ως ε̣λ̣αφων | υψηλα dele λα superscr μ[ου] man 3

I, **1** ιωσειου dele ε man 2

3 και σκανδαλα τοις ασεβεσιν punctis dele man 1 aut 2

[τα του βασιλεως αυτω]ν· και τους ομνυ
6 [οντας κατα] κ̅υ̅ αυτων και τους εκκλεινον
[τας] απο του κ̅υ̅ και τους μη ζητησαντας
τον κ̅ν̅ και τους μη αντεχομενους του
7 κ̅υ̅ ευλαβεισθε πασα σαρξ απο προσω
που κ̅υ̅ του θ̅υ̅ διοτι εγγυς ημερα του
κ̅υ̅ οτι ητοιμακεν κ̅ς̅ την θυσιαν αυτου
8 ηγιακεν τους κλητους αυτου· και εσται
εν ημεραῑ θυσιας κ̅υ̅ και εκδικησω
επι τους αρχοντας και επι τον οικ[ο]ν του
βασιλεως και επι παντας τους ενδεδυ
9 [μενου]ς ενδυματα αλλοτρια· και εκδικη
[σω επ]ι παντας εμφανως επι τα προπυ
[λα εν εκ]εινη τη ημερα τους πληρουντας
[τον οικ]ον κ̅υ̅ θ̅υ̅ αυτων ασεβειας και δο
10 [λου κ]αι εσται εν τη ημερα εκεινη λεγει
[κ̅ς̅ φω]νη κραυγης απο πυλης αποκεν
[τουντ]ων και ολολυγμος απο της δευτε
[ρας κ]αι συντρειμμος μεγας απο των
11 [βου]νω[ν] θρησατε ο[ι] κατοικουντες την
[κα]τακε[κ]ομμενην· οτι ομοιωθη πας
[ο λα]ος χαναaν· εξωλεθρέυθησαν πᾱ
[τες ο]ι επηρμενοι αργυριω και χρυσιω·
12 [κα]ι εσται εν τη ημεραῑ εκείνη εξερευ
[νησ]ω την ϊερουσαλημ μετα λυχνου
[και] εκδικησω επι τους ανδρας τους [κα]
[τα]φρονουντας επι τα φυλαγματα α[υτων]
[οι λε]γοντες εν ταις καρδια[ις αυτω]ν ου μη
[αγα]θοποιηση κ̅ς̅· ουδ᾽ ου μη κακωση·>
13 [και εσται η] δυναμις αυτων εις διαρπαγη̅·
[και οι οι]κοι αυτων εις αφανισμον· και οικο

6 εκκλειvοντας dele ε^{2} man 2
10 συντρειμμος dele ε man 2
11 θρησατε corr θρηνησατε man 2 | ομοιωθη scr ω super ο^{1} man 2 | χαναaν superscr αυτης man 3
12 αγαθοποιηση prim scr ν pro η^{1} sed corr man 1

δομησουσιν οικιας και ου μη κατοικησου
σιν και καταφυτευσουσιν αμπελωνας
14 και ου μη πιωσιν τον οινον αυτων· οτι
εγγυς ημερα $\overline{κυ}$ η μεγαλη· εγγὺς και τα
χ̣εια σφοδρα· φωνη ημερας $\overline{κυ}$ πικρα και
15 σκληρα τετακται δυνατη· ημερα οργης
η̣ ημερα εκεινη ημερα θλειψεως και
[α]ν̣α̣γκης ημερα αωριας και αφαν̣[ισμου η]

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16 μερα νεφελης και [ομιχλης ημερα σαλπιγ]
γος και κραυγης· επι [τας] π̣ο̣λ̣[εις τας οχυρας]
17 και επι τας γωνιας τας υψηλας̣ [και εκθλιψω]
τους $\overline{ανους}$ και πορευσονται ω̣[ς τυφλοι]
οτι τω $\overline{κω}$ εξημαρτον· και εκχε̣[ει το αιμα]
αυτων ως χουν· και τας σαρκα[ς αυτων]
18 ως βολβιτα· και το αργυριον αυτ[ων και το]
χρυσιον αυτων ου μη̣ δυ̣νητ[αι εξελεσθαι]
αυτους εν ημερα οργη̣[ς] $\overline{κυ}$ [και εν πυρι ζη]
λους αυτου· καταναλωθησεται πα[σα η γη]
διοτι συντελειαν και σπουδην ποιησει
επι παντας τους κατοικουν[τ]α̣ς την γην̣
1 συναχθητε και συνδεηθητε το εθνος II
2 το απαιδευτον· προ του γενεσθαι υμας
ως ανθος παραπορευομενον προ του >
επελθειν εφ υμας οργην $\overline{κυ}$ πρ̣ο του >
επελθειν εφ υμας ημεραν θυμου $\overline{κυ}$·
3 ζητ̣ησατε τον $\overline{κν}$ παντες ταπεινοι γη[ς]
κριμα εργαζεσθε και δικαιοσυνην ζη
τησατε πραΰτητα· και αποκρειν̣[εσθε αυ]
τα· οπως σκεπασθητε εν ημ[ερα οργης]
4 $\overline{κυ}$· διοτι γάζα διηρπασμεν[η εσται και]
ασκαλων εσται εις αφανισμο[ν και αζω]

15 θλειψεως dele ε[1] man 2 | in marg inferiore leg]μερω̄
II, **1** συνδεηθητε dele η[1] man 2 et 3

τος [με]σημβριας εκκριφησε[ται και ακ]
5 καρων εκριζωθησεται· ουαι οι [κατοικουν]
τες το σχοινισμα της θαλασσης παρ[οικοι]
κρητων· λογος κυ εφ υ[μ]ας χανаа[ν γη]
αλλοφυλων· και απολω υμας εκ κατ[οικι]
6 ας· και εσται κρητη νομη ποιμνιων
7 και μανδρα προβατων· και εσται το [σχοινισ]
μα της θαλασσης τοις καταλοιπο[ις] οι
κου ιουδα επ αυτους νεμησονται εν
τοις οικοις ασκαλωνος· δειλης καταλυ
[σ]ουσιν απο προσωπου υιων ιουδα [οτι]
8 [ε]πεσκ[ε]πται αυ[τ]ους κς ο θς αυτ[ων ηκου]
[σα ονειδισμο]υς μωαβ· και κονδυλισ[μους]
υιων αμμων· εν οις ωνει[διζον τον]
λαον μου· και εμεγαλυνον[το επι] τα ο[ρ]ια
9 αυτων· δια τουτο ζω εγω λεγει κς των
δυναμεων ο θς ιηλ· διοτι μωαβ ως
σοδομα εσται· και οι υιοι αμμων ως
γομορρα· και δαμασκος εκλελιμμενη
ως θειμωνια λωνος και ηφανισμενη
εις τον αιωνα· και οι καταλοιποι λαου
μου διαρπωνται αυτους και οι καταλο[ι]
ποι εθνους μου κληρονομησουσ[ιν αυ]

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10 [τους αυτη αυτοις αντι της] υβρεως αυτ[ων]
[διοτι ωνειδισαν κα]ι εμεγαλυνθησαν
11 [επι τον κν τον παν]τοκρατορα επιφανη
[σεται κς] επ αυτους· και εξολεθρευσει
[παντας τ]ους θεους των εθνων της
[γης και] προσκυνησουσιν αυτω εκαστος
[εκ του] τοπου αυτου πασαι αι νησοι τω
12 [εθνω]ν· και υ[μ]εις αιθιοπες τραυμα

9 λωνος praepon α supra man 2 | και[3] dele man 3 | και οι καταλοιποι λαου μου διαρπωνται αυτους puncta super plurimas litt pos man 1 aut 2

13 [τιαι ρομφ]αιας μ[ο]υ̣ εσται· και εκτενει τη̅
[χειρα α]υ̣τ̣ο̣υ̣ ε̣π̣ι̣ βορραν και απολει τον
[ασσυ]ρ̣ιον· και θησει την νινευη εις
14 [αφα]ν̣ι̣σμον ανυδρον ως ερημον· και
ν̣ε̣μησονται εν μεσω αυτης ποιμνια
και παντα τα θηρια της γης· και χαμαι
λεοντες και εχεινοι εν τοις φατνω
μ̣ασιν αυτης κοιτασθησονται· και θη
ρ̣ι̣α̣ φωνησει εν τοις διωρυγμασῑ αυ
της κορακες εν τοις πυλωσιν αυτης·
1 διοτι κεδρος το αναστημα αυτ̣[η]ς̣ η πο III
λις η φαυλιστρια η κατοικουσα ε̣π̣ ελπι
[δι η λε]γουσα εν τη καρδια αυτης εγω ει
[μι και] ουκ εστιν μετ εμε ετι· πως εγε
[νηθη] εις αφανισμον νομη θηριων·
[πας ο] διαπορευομενος δι αυτης̣ συριει
2 [και κι]νησει τας χειρας αυτου [ω] η επι
[φαν]ης και η απολελυτρωμενη η πο
[λι]ς̣ η περιστερα· και ουκ εισηκουσεν φω
ν̣ης ουκ ε[δε]ξ̣ατ[ο] παιδειαν· επι τω
κ̅ω̅ ουκ ε̣π̣εποιθει· και προς τον θ̅ν̅
3 αυτης ουκ̣ ηγγισεν· οι αρχοντες αυτης
ε̣ν̣ αυτη ως λεοντες ωρυομενοι >
ο̣ι̣ κριται αυτης ως λυκοι της αραβιας
ουχ υπελειποντο στων εις το πρωϊ·
4 ο̣ι προφηται αυτης πνευματοφοροι αν
δ[ρ]ες καταφρονηται [ο]ι ϊερεις αυτης β[ε]
[βη]λ̣ουσιν τα αγια και α̣[σ]εβουσ[ιν] ν̣ο̣μ[ον]
5 ο δ̣ε κ̅ς̅ δικαιος εν με[σω αυτη]ς· και
ο̣[υ] μη ποιηση αδικον πρωι πρωϊ δω
σει [κριμ]α αυτου εις φως· και ουκ εις

12 *εσται* corr *ε* pro *αι* man 2
14 *διωρυγμασῑ* scr *ο* pro *ω* man 2 | ante *κεδρος* add *ως* man 2
III, **1** *εγενηθη* scr in marg *εγενν̣η̣[θη]* man 2
2 *η πολις* dele *η* man 3
3 *στων* praepon *ο* man 2

6 νεικ̣[ο]ς̣ αδικιαν εν διαφθορα· κατεσπα
σα υπε̣ρηφανους· ηφανισθησαν γω
νιαι αυτων· εξερημωσω εξοδους αυ
των το παραπαν του μη διοδευειν·
εξελειπον αι πολεις αυτων παρα το
μηδενα υπαρχειν· μηδε κατοικειν·
7 ειπα πλην φοβεισθε με και δεξα[σ]
[θε] παιδιαν και ου μη ε̣ξολεθρευθητ[ε]

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[εξ οφθαλμων αυτης κατα παντα οσα εξε]
δ[ικησα επ αυτην ετοιμαζου ορθρισον]
δ[ιεφθαρται πασα η επιφυλλις αυτων]
8 δια το[υτο υπομεινον με λεγει κ̅ς̅ εις ημε]
ραν αν[αστασεως μου εις μαρτυριον διοτι]
το κρι[μα μου εις συναγωγας εθνων]
του εισ[δεξασθαι βασιλεις του εκχεαι]
επ αυτο[υς πασαν οργην θυμου μου διοτι]
εν πυρ[ι ζ]ηλου μου κα[ταναλωθησεται]
9 πασα̣ η̣ [γ]η̣ διοτι τοτε μεταστρ[εψω επι λα]
ους γλω̣σσαν εις γενεαν αυτης [του επι]
καλεισθ̣α̣ι παντας το ονομα κ̅υ̅ τ[ου δου]
10 λευειν [α]υτω υπο ζυγον ενα εκ περατ̣[ων]
ποταμω̣ν̣ αιθοπιας· δεόμενοι μοὺ εν
τοις διεσκορπισμενοις οισουσιν θυσιας
11 μοι εν τη ημερα εκεινη· ου μη καταισχῡ
θης εκ παντων των επιτηδευματων
[σ]ου ων ησεβησας εμε· τοτε περιελω
α̣π̣[ο σο]υ τα φαυλισματα της υβρεως
σου· και ουκετι μη προσθης του μεγαλ
12 αυχησαι επι το ορον το αγιον μου· και
υπολειψομαι εν σοι λαον πραυν και τα

9 γενεαν αυτης add in marg man 3 εκλεκτην
10 δεομενοι μου εν τοις διεσκορπισμενοις puncta super omn litt pos man 1 aut 2
11 ante εμε add εις man 2 | μεγαλαυχησαι scr ε pro $α^2$ man 3 | επι το ορον corr ετι το ορος man 2

πεινον· και ευλαβηθησονται απο του
13 ονοματος κυ οι καταλοιποι ιηλ και ου
μη [πο]ιησουσιν αδικιαν και ου λα
λησουσιν ψευδεις ματαια· ουδ ου μη
ευρεθη εν τω στοματι αυτων γλωσσα
δολια· διοτι αυτοι νεμησονται και κοιτασ
θησονται και ουκ εσται ο εκφοβων αυτου[ς]

---

14 χαιρε σφοδρα χαιρε σφοδρα θυγατερ σειω̄
κηρυσσε θυγατερ ιερουσαλημ᾽ ευφραινου
και κατατερπου εξ ολης της καρδιας σου
15 θυγατερ ϊερουσαλημ· περιειλεν κς τα αδι
κηματα σου· λελυτρωται σε κς εκ χειρ[ος]
[ε]χθρων σου· βασιλευσει κς εν μεσω
16 σου ουκ οψη κακα ουκέτι εν τω και>
ρω εκεινω ερει κς τη ϊερουσαλημ
θαρσει σειων μη βαρισθωσαν αι χειρ[ες]
17 σου· κς ο θς σου εν σοι δυνατος σωσει σε
επαξει επι σε ευφροσυνην· και ανα
καινιει σε εν τη αγαπησει αυτου· ευφρᾱ
θησεται επι σε εν τερψει ως εν ημερα
18 εορτης και συναξω τους διεσκορπισμε
νους· ουαι τις ελαβεν επ αυτην ονει
19 δ[ισ]μον ιδου εγω ποιω εν σοι· ενεκεν
σου εν τω καιρω εκεινω λεγει κς κ[αι]

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[σωσω την εκπεπιεσμενην και την απωσ]
[μενην εισδεξομαι και θησομαι αυτους]
[εις καυχημα και ονομαστους εν παση τη]
20 [γη και καταισχυνθησονται εν τω και]ρω
[εκεινω οταν καλως υμιν ποιη]σω· και
[εν τω καιρω οταν εισδεχωμαι] υμας
[διοτι δωσω υμας ονομαστους] και εις
[καυχημα εν πασιν τοις λαοις της] γης εν

16 βαρισθωσαν corr ει pro ι man 2

[τω επιστρεφειν με τ]η̣ν αιχμ̣[αλ]ωσιαν
[υμων ενωπιον] υ̣μων λεγ[ει] κ̅ς̅

ΣΟΦΟΝΙΑΣ Θ

ΑΓΓΑΙΟΣ Ι

1 ε̣ν τ̣[ω] δευτερω ετει επι δαρει[ου] τ̣ου βασιλε I
ως εν τω μηνι τω ε̣κ̣τω μια τ[ο]υ̣ μηνος·
εγενετο λογος κ̅υ̅ εν χειρι αγγαιου του̣ προ
φητου λεγων ειπον δη προς ζορ̣οβαβελ'
τον του σαλαθιηλ' εκ φυλης ϊουδα και>
προς ιησουν τον του ϊωσεδεκ τον ιερ[εα]
2 τον μεγαν λεγων ταδε λεγει κ̅ς̅ [παν]τ̣ο
κρατωρ λεγων ο λαος ουτος λεγουσιν
ουχ ηκει ο καιρος. του οικοδομησαι τον
3 οικον του κ̅υ̅· και εγενετο λογος κ̅υ̅ εν χει
4 ρι αγγαιου του προφητου λεγων ει καιρος
υμιν [μ]εν εστιν του οικειν εν οικοις>
υμων κοιλοσταθμοις ο δε οικο̣ς̣ [ο]υτος
5 εξηρημωται: και νυν ταδε λεγε̣ι̣ κ̅ς̅>
παντ[ο]κρατωρ ταξατε δη τας καρδιας>
6 υμων εις τας οδους ϋμων εσπειρατε
πολλα και εισηνεγκατε ολιγα εφαγετε
και ουκ εις πλησμονην· επιετε και ουκ
εις μεθην περιεβαλεσθε και ουκ εθερ
μανθητε εν αυτοις· και ο τους μισθους
συναγων συνηγαγεν εις δεσμον τε
7 τρυπημενον: ταδε λεγει κ̅ς̅ παντοκρα
τωρ· θεσθε τας καρδιας υμων εις τας
8 οδους υμων· αναβητε επι το ορος κα̣ι̣ κ̣[ο]
ψετε ξυλα και οικοδομησετε τον οικον
και ευδοκησω εν αυτω· και ενδεξασθη

I, **4** ουτος superscr σου man 2
6 post εσπειρατε partim scr π et eras man 1
8 ενδεξασθησομαι corr ο pro $ε^2$ man 2

9 σ[ομ]αι ειπεν κς· εβλεψατε εις πολλα
και εγενετο ολιγα· και εισηνεχθη εις
τον οικον· και εξεφυσησα αυτα· δια του
το ταδε λεγει κς παντοκρατωρ ανθ ων
ο̣ οικος μ[ο]υ εστιν ερημος. υμεις δε διω
10 κετε εκαστος εις τον οικον αυτου· δια του
το αναξει ο ουρανος απο δροσου· και η γη
11 υποστελειται τα εκφορια αυτης· και επα
ξω ρομφαιαν επι την γην και επι τον

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[σιτον και/επι τον οινον και επι το ελαιον]
και οσα εκφερει η γη [και επι τους ανους και]
επι τα κτηνη και ε[πι παντας τους πονους]
12 των χειρων αυτων και ηκου̣[σεν ζοροβα]
βελ ο του σαλαθιηλ εκ φυλης [ιουδα και]
ιησους ο του ιωσεδεκ' ο ϊερευ̣[ς ο μεγας]
και παντες οι καταλοιποι του [λαου της]
φωνης κυ του θυ αυτων και τω̣[ν λογων]
αγγαιου του προφητου· καθοτ̣[ι εξαπε]
στε̣ιλε̣ν αυτον κς προς αυ̣τ̣ο̣[υς και εφοβη]
13 θη ο λαος απο προσωπου κυ· και [ειπεν]
αγγαιος ο αγγελος κυ τω λαω εγω [ειμι]
14 μεθ υμων λεγει κς· και εξηγειρεν κς
το πνα ζοροβαβελ του σαλαθιηλ εκ φυ
λης ιουδα· και το πνα ϊησου του ΄ϊωσεδεκ'
του ϊερεως του μεγαλου και το πνα των
καταλοιπων παντος του λαου και εισηλ
θεν και εποιουν εργα εν τω οικω κυ >
1 παν[το]κρατορος· τη τετραδι και εικαδι > II
του μην̣ο̣ς του εκτου τω δευτερω ετει
επι δαρειου του βασιλεως· τω εβδομω
μηνι μια και εικαδι του μηνος· ελαλη

13 αγγαιος corr αγγαιωι man 2
14 εισηλθεν scr ο super ε[2] man 2
II, **1** εκτου corr εξειτου man 3

σεν κ̅ς̅ εν χειρι αγγαιου του προφητου
2 λεγων ειπον δη προς ζοροβαβελ' τον
του σαλαθιηλ' εκ φυλης ϊουδα και προς
ϊησου[ν το]ν του ϊωσεδεκ' τον ϊερεαν
τον μεγαν · και προς παντας τους κατα
3 λοιπους του λαου λεγων · τις εξ ημων
ος ειδεν τον οικον τουτον εν τη δοξη αυ
του τη εμπροσθεν· και πως ϋμεις βλε
πετε αυτον νυν. καθως ουχ υπαρχον
4 τα ενωπιον υμων · και νυν κατισχυε
ζοροβαβελ' λεγει κ̅ς̅ και κατϊσχυε ϊη
σους ο ϊερευς και κατισχυετω πας ο λα
ος της γης λεγει κ̅ς̅· και ποιειτε διοτι >
μεθ υμων εγω ειμι λεγει κ̅ς̅ παντοκρα
5 τωρ και π̅ν̅α̅ μου εφεστηκεν εν μεσω
6 υμων· θαρσειτε διοτι ταδε λεγει κ̅ς̅
παντοκρατωρ· ετι παξ εγω σεισω τον
ουρανον· και την γην και την θαλασσαν
7 και την ξηραν· και συνσεισω παντα τα
εθνη · και ηξει τα εκλεκ[τ]α παντων τω̅
εθνων · και πλησω τον οικον τουτον
8 δοξης λεγει κ̅ς̅ κ̅ς̅ παντοκρατωρ έμον
το αργυριον και εμον το χρυσιον λεγει κ̅ς̅
9 παντοκρατωρ: διοτι μεγαλη εσται η δο
ξα του οικου τουτου η εσχατη υ̣π̣ε̣ρ̣ [την]

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[πρωτην λεγει κ̅ς̅ παντοκρατωρ και εν]
[τω τοπω τουτω δωσ]ω ειρηνην λεγει̣ κ̣̅ς̅
[παντοκρατωρ και ειρ]ηνην ψυχής εις περι
[ποιησιν π]α̣ν̣τ̣ι̣ [τω κτ]ι̣ζοντι του αναστη̣ναι

2 *ιερεαν* dele *ν* man 2
3 *ημων* corr *υ* pro *η* man 2 | *τη* add iota adscr man 2
5 *και* scr *χ* pro *κ* man 3
6 *παξ* praepos *α* man 2 | *σεισω* dele *ε* man 2   7 κ̅ς̅ [2] eras man I aut 2
9 in ima pagina vid rescr man 2 [*διο*]*τι μεγαλη εσται δοξα του οικου τουτου* [. . . . .]*ατη υπερ την πρωτην λεγει κ̅ς̅* [. . . .]

10 [τον ναον] τ̣ουτον τετραδι και εικαδι του ενα
[του μην]ο̣ς̣ του δευτερου ετους επι δαρειου.
[εγενετο] λογος κ̅υ̅ προς αγγαιον τον προφη
11 [την λεγ]ων· ταδε λεγει κ̅ς̅ παντοκρατωρ·
[επερωτ]ησον τους ϊερεις νομον λεγων
12 [εαν λαβη] α̅ν̅ο̅ς̅ κ[ρε]ας αγιον εν τω ακρω
[του ιμα]τ̣ι̣ου αυτου αρτου. η εψεματος η οινου
[η ελαι]ο̣υ η παντος βρωματος ει αγιασθησε
τ̣α̣ι̣. και απεκριθησαν οι ϊερεις και ειπαν
13 ου· και ειπεν αγγαιος. εαν αψηται μεμιαμ
μενος η ακαθαρτος ψυχη επι ψυχη απο
παντος τουτων ει μιανθησεται· και απεκρι
θησαν οι ιερεις και ειπαν μιανθησεται·
14 και απεκριθη αγγαιος και ειπεν ουτως ο λα
ος ουτος· και ουτως το εθνος τουτο ενωπιον
εμου λεγει κ̅ς̅· και ουτως παντα τα εργα τω̅
χειρων αυτων· και ο̆ς αν εγγιση εκει· μιαν
θησεται· εινεκεν των λημματων αυτω̅
των ορθρινων· οδυνηθήσονται απο προ
σωπου πόνων αυτων· και εμεισειτε εν
15 πυλαις ελεγχοντας· και νυν θεσθε δη εις
τας καρδιας ϋμων απο της ημερας ταυτης
και υπερανω. προ του θειν[αι λιθ]ον επι
16 λιθον εν τω ναω κ̅υ̅. τινες ητε οτε εισ
ιοντες ενεβαλλετε εις κυψελην κριθης
εικοσι σάτα και εγεινετο κριθης δεκα σα
τα· και εισεπορευεσθε εις το ϋπολην́ιον
εξαντλησαι. πεντηκοντα μετρητας και
17 εγενετο εις εικοσι· επαταξα ϋμας εν αφο
ρια και εν ανεμοφθορια· ῑ και εν χαλαζη
παντα τα εργα των χειρων υμων και ουκ
18 επεστρεψατε προς με λεγει κ̅ς̅· ϋποταξατε

13 ακαθαρτος ψυχη επι puncta super litt pos man 2 | απο corr επι man 2
14 πονων scr [πον]ηριω in marg man 3
16 κυψελην (ψ rescr man 3) | μετρητας dele ς man 2 et 3
17 ανεμοφθορια· ῑ (ῑ est iota adscr: male interpung man 2)

δη τας καρδιας υμων απο της ημερας ταυ
της και επεκεινα· απὸ της τετραδος και εικαδος
του ενιαυτου μηνος· και απο της ημερας ῆς>
εθεμελιωθη ο ναος κ̅υ̅· θεσθε εν ταις καρ
19 διαις υμων ει ετι επιγνωσθησεται επι της
αλω· και ει ετι η αμπελος και η συκη και>
η ροα και τα ξυλα της ελαιας τα ου φεροντα
καρπον απο της ημερας ταυτης ευλογησω·
20 και εγενετο λογος κ̅υ̅ εκ δευτερου προς αγγαιο̄
τον προφητην τετραδι και εικαδι του μη
21 νος λεγων ειπον προς ζοροβαβελ᾽ τον
του σαλαθιηλ᾽ εκ φυλης ϊουδα λεγων εγω
σειω τον ουρανον και την γην και την θα

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22 [λασσαν και την ξηραν και καταστρεψω θρονους]
[βασιλεων και ολεθρευσω δυναμιν βασιλε]
ων των εθνων [και καταστρεψω αρματα και]
αναβατας και καταβ[ησονται ιπποι και ανα]
βαται αυτων εκαστος ε[ν ρομφαια προς τον]
23 αδελφον αυτου εν τ[η η]μερ[α εκεινη λεγει κ̅ς̅]
παντοκρατωρ λημ[ψο]μαι ζοροβ[αβελ᾽>]
τον του σαλαθιηλ [το]ν δουλο[ν μου και θησο]
μαι σε ως σφραγειδα [δι]οτι σε ηρ[ετισα λεγει]
κ̅ς̅ παντοκρατωρ.>

ΑΓΓ[ΑΙΟΣ Ι]

ΖΑΧΑΡΙ[ΑΣ] ΙΑ

1 εν τω ογδοω μηνι ετους δευτερου [επι δαρειου]
εγενετο λογος κ̅υ̅ προς ζαχαριαν τον το[υ βα]
ραχειου υιον αδω τον προφητην λεγων
2 ωργισθη κ̅ς̅ επι τους πατερας υμων οργην

18 *ενιαυτου* superscr *εννατου* man 2
23 *σφραγειδα* dele *ε* man 2
I, 1 *βαραχειου* dele *ε* man 2 | *αδω* superscr *δ* man 2

3 μεγαλην· και ερεις προς αυτους ταδε λεγει
κ̅ς̅ παντοκρατωρ επιστρεψατε προς με· και
4 επιστραφησομαι προς υμας λεγει κ̅ς̅ και μη
γεινεσθε καθῶς οι πατερες υμων ο̅ι̅ ενε
καλεσαν αυτοις οι προφηται οι εμπροσθεν
λεγοντες· ταδε λεγει κ̅ς̅ παντοκρατωρ
αποστρεψατε απο των οδων υμων των̣
πονηρων και απο των επιτηδευματω[ν]
ϋμων των πονηρων· και ου προσεσχ̣ο[ν]
5 του εισακουσαι μο̣υ λεγει κ̅ς̅ οι πατερες υμ̣[ων]
πού εισιν και οι προφηται μη τον αιωνα
6 ζησον[τα]ι· πλην τους λογους μου και τα νομι
μα μου δεχεσθαι οσα εγω εντελλομαι εν
πνευματι μου τοις δουλοις μου τοις προφη
ταις οι κατελαβοσ̣α̣ν̣ τους πατερας υμων̣
και απεκριθησαν και ειπαν καθως παρ[α]
τετακται κ̅ς̅ παντοκρατωρ του ποιησαι κ[α]
τα τας οδους ϋμων και κατα τα επιτηδευ
7 ματα υμων ουτως εποιησεν υμιν· τη τε[τρα]
δι. και ειδατι τω ενδεκατω μηνι ουτος εσ[τιν]
ο μην σαβὰτ’ εν τω δευτερω ετει επι δαρ̣[ει]
ου εγενετο λογος κ̅υ̅ προς ζαχαριαν τον του̣
βαραχιου υιον αδω τον προφητην λεγων
8 εορακα την νυκτα και ϊδου ανηρ επιβεβη
κως επι ϊππον πυρρον· και ουτος ϊστηκει
ανα μεσον των δυο ορεων των κατασκιω̅
και οπισω αυτου ϊπποι πυρροι και ψαροι και
9 ποικιλοι· και λευκοι· και ειπα τι ουτοι κ̅ε̅ και
ειπεν προς με ο αγγελος ο λαλων εν εμο̣[ι]
10 εγω σοι δειξω τι εστιν ταυτα και απεκρι
θη ο ανηρ ο εφεστηκως ανα μεσον των [ορε]

4 γεινεσθε dele ε[1] man 2
5 μη add εις man 2
6 δεχεσθαι corr ε pro αι man 2
7 ειδατι super δατι scr καδι man 2 | αδω superscr δ man 2
8 εορακα scr ω super ο man 2

ων και ειπεν προς με ουτοι εισιν ο̅ῦ[υς εξ]
απεσταλκεν κ̅ς̅ του περιοδευσαι την γ[ην]

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11 [και απεκριθησαν τω αγγελω] κ̅υ̅ [τω εφε]
[στωτι ανα μεσον των] ορεων και ειπον
[. . . . . περιω]δευκαμεν πασαν την
[γην και ιδου πασα] η γη κατοικειται ησυκα
12 [ζει και απ]εκριθη ο α[γ]γελος κ̅υ̅ και ειπεν κ̅ε̅
[παντοκ]ρατωρ εω[ς τι]νος ου μη ελεησης
[την ιε]ρουσαλημ [κα]ι τας πολεις ιουδα ας
13 [υπερει]δες τουτ[ο ε]βδομηκοστον ετος και
[απεκριθη] κ̅ς̅ πα[ντ]οκρατωρ τω αγγελω τω
[λαλουντι ε]ν εμοι [ρ]ηματ[α καλα] και λογους
14 [παρακλη]τικους· και ειπεν προς με ο αγγε
[λος] ο λαλων εν εμοι ανακραγε λεγων:>
ταδε λεγει κ̅ς̅ παντοκρατωρ εζηλωκα
την ιερουσαλημ και την σειων ζηλον
15 μεγαν· και οργην μεγαλην εγω οργιζο
μαι επι τα εθνη τα συνεπιτιθεμενα
ανθ ων εγω μεν οργισθην ολιγα αυτοι
16 δε συνεπεθετο εις κακα δια τουτο ταδε
λεγει κ̅ς̅ επιστρεψω επι ιερουσαλημ εν
οικτειρμω. και ο οικος μου ανοικοδομη
θησεται λεγει κ̅ς̅ παντοκρατωρ και μετρο̅
17 εκταθησεται επι ιερουσαλημ ετι· και
ειπεν προς με ο αγγελος ο λαλων εν
εμοι ανακραγε λεγων ταδε λεγει κ̅ς̅ παν
τοκρατωρ ετι διαχυθησονται πολεις
εν αγαθοις· και ελεησει κ̅ς̅ ε[τι] την σει
ων. και ερετιει ετι την ιερουσαλημ>
18 και ηρα τους οφθαλμους μου και ειδον
19 και ϊδου τεσσερα κερατα· και ειπα προς

11 ειπον scr α super ο man 2
15 συνεπεθετο corr συνεπεθοντο man 2
18 τεσσερα scr α super ε² man 2

τον αγγελον τον λαλουντα εν εμοι τι>
εστιν ταυτα κε· και ειπεν προς με ταυ
τα τα κερατα τα διασκορπισαντα τον>
20 ιουδα· και τον ιηλ· και εδειξεν μοι κς
21 τεσσαρας τεκτονας· και ειπα τι ουτοι ερ
χονται ποιησαι· και ειπεν προς με ταυ
τα τα κερατα τα διασκορπισαντα τον ϊου
δα και τον ιηλ κατηξαν και ουδεις αυ
των ηρεν κεφαλην· και εισηλθον ου
τοι του οξυναι αυτα εις χειρας αυτων>
τα τεσσαρα κερατα τα εθνη τα επερομε
να κερας επι την γην κυ του διασκορπι
1 σαι αυτην και ηρα τους οφθαλμους μου> II
και ειδον και ϊδου ανηρ και εν τη χειρι αυ
2 του σχοινιον γεομετρικον και ειπα προς
αυτον που συ πορευη· και ειπεν προς
με διαμετρησαι την ιερουσαλημ' του
ϊδειν πηλικον το πλατος αυτης εστιν

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3 [και πηλικον το μηκος και ιδου ο αγγελος]
ο λαλων εν [εμοι ιστηκει και αγγελος ετερος]
4 εξεπορευετο [εις] συν[αντησιν αυτω και ει]
πεν προς αυτον λεγ[ων δραμε και λαλησον]
προς τον νεανιαν εκε[ινον λεγων κατα]
καρπως κατοικη[θ]ησ[εται ιλημ απο πλη]
θους ανων. και κτη[ν]ων εν [μεσω αυτης]
5 και εγω εσομαι αυτ[η λ]εγει κ[ς τειχος πυ]
ρος κυκλοθεν· και ε[ις δοξαν εσομαι εν]
6 μεσω αυτης ω ω ω φευγετε [απο γης]
βορρα λεγει κς· διοτι εκ των τεσσ[αρων]
ανεμων του ουρανου. συναξω υμας λε[γει]
7 κς· εις σειων ανασωζεσθε οι κατοικου[ν]
8 τες θυγατερα βαβυλωνος· διοτι ταδε λε

21 κατηξαν scr γ super ξ man 3

γει κ̅ς̅ παντοκρατωρ᾽ οπισω δοξης απε̣
σταλκεν με επι τα εθνη τα σκυλευσαν
τα ϋμας· διοτι ο απτομενος ϋ̅μων ως
απτομενος της κορης του οφθαλμου
9 μου· διοτι ϊδου εγω επιφερω την χειρα
μου επ αυτους· και εσονται σκυλα τοις >
δουλευουσιν αυτοις· και γνωσεσθε διοτι
10 κ̅ς̅ παντοκρατωρ εξαπεσταλκεν με τερ
που και ευφραινου θυγατερ σειων· διοτι
ϊδου εγω ερχομαι και κατασκηνωσω
11 εν μεσω σου λεγει κ̅ς̅ και καταφευξον
ται εθνη πολλα επι τον κ̅ν̅ εν τη ημερα
εκ̣ε̣ι̣νη· και εσονται αυτω εις λαον και
κατασκηνωσουσιν εν μεσω σου· και επι
γνωση οτι κ̅ς̅ παντοκρατωρ εξαπεσταλ
12 κεν με προς σε· και κατακληρονομησε[ι]
κ̅ς̅ τον ϊουδαν την μεριδα αυτου επι τη[ν]
γην την αγιαν. και αιρετιε͡ι ετι την ϊε
13 ρουσαλημ᾽. ευλαβει[σ]θω πασα σαρξ απο
προσωπου κ̅υ̅ διοτι εξεγηγερται εκ νε
1 φελων αυτου· και εδειξεν μοι ϊησουν III
τον ϊερεα τον μεγαν εστωτα προ προσω
που αγγελου κ̅υ̅. και ο διαβολος ϊστηκει
εκ δεξιων αυτου του αντικεισθαι αυ
2 τω· και ειπεν κ̅ς̅ προς τον διαβολον >
επιτειμησαι κ̅ς̅ εν σοι διαβολε και επι
τειμησαι κ̅ς̅ εν σοι ο εκλεξαμενος τη
ϊερουσαλημ᾽· ουχ ϊδου τουτο ως δαλος
3 εξεσπασμενο̣ς εκ πυρος· και ϊησους
ην ενδεδυμενος ϊ̣ματια ρυπαρα. και
ιστηκει προ προσωπου του αγγελου κ̅υ̅
4 και απεκριθη και ειπεν προς τους εστηκ[ο]
[τας προ προσωπου αυτου λεγων αφελετε]

II, **12** *αιρετιει* scr *ε* super *αι* man 2
III, **2** *επιτιμησαι* bis man 2

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[τα ιματια τα ρυπαρα απ αυτ]ου και ειπε̅
[προς αυτον ιδου αφηρ]ηκ[α τας] ανομιας σου·
5 [και ενδυσατε αυτο]ν ποδηρη· και επιθη
[τε μιτραν κιδαρ]ιν καθαραν επι την κε
[φαλην αυτου κ]αι π[ερι]εβαλον αυτον ιματιο̅
[και επεθηκ]αν μι[τρα]ν κιδαριν καθαραν
[επι την κε]φαλην [α]υτου· και ο αγγελος κ̅υ̅
6 [ιστηκει κα]ι διε[μαρτ]υρατο ο αγγελος κ̅υ̅ >
7 [προς ιησουν] λεγων ταδε λεγει κ̅ς̅ παν
[τοκρατ]ωρ εαν εν ταις οδοις μου πορευη
[και] εν τοις προσταγμασιν μου φυλασση
και συ διακρινεις τον οικον μου και εαν δια
φυλαξης καιγε την αυλην μου και δωσω
σοι αναστρεφομενους εν μεσω των εστη
8 κοτων τουτων· ακουε δη ιησου ο ϊερευς
συ και οι πλησιον σου οι καθημενοι προ
προσωπου σου. διοτι ανδρες τερατοσκοποι
εισιν· διοτι ιδου εγω επι τον δουλον μου
9 ανατολην διοτι ο λιθος ον εδωκα προ
προσωπου ϊησου επι τον λιθον τον ενα
επτα οφθαλμοι εισιν· ϊδου εγω ορυσσω
βοθρον λεγει κ̅ς̅ παντοκρατωρ και ψηλα
φησω πασαν αδικιαν της γης εκεινης
10 εν ημεραῑ μια: εν τη ημερα εκεινη λε
γει κ̅ς̅ παντοκρατωρ συγκαλεσατε εκασ
τος τον πλησιον αυτου. ϋποκατω αμπελου
1 και υποκατω συκης· και επεστρεψεν IV
ο αγγελος ο λαλων εν εμοι· και εξηγειρε̅
με ον τροπον οταν εξεγερθη α̅ν̅ο̅ς̅ εξ
2 υπνου αυτου· και ειπεν προς με τι συ βλε

5 κιδαριν[2] punctis dele man 1 aut 2
7 καιγε dele και vel καιγε man 3
8 super εγω add επαγω man 2
9 super διοτι add ονομα man 2 | super ιδου add κ̅υ̅ ι man 3 | πασαν add την man 2

πεις και ειπα εορακα και ϊδου λυχνια >
χρυση ολη· και το λαμπαδιον επανω αυτης
3 και δυο ελαιε επα̣ν̣ω̣ αυτης· μια εκ δεξι
ων του λαμπαδιου και μια εξ ευωνυμω̄·
4 και επηρωτησα και ειπα προς τον αγγε
λον τον λαλουντα εν εμοι λεγων τι εστιν
5 ταυτα κ̅ε̅· και απεκριθη ο αγγελος ο λαλω̄
εν εμοι και ειπεν προς με ου γεινωσ
κεις τι εστιν ταυτα· και ειπα ουχι κ̅ε̅ >
6 και απεκριθη και ειπεν προς με λεγω̄
ουτος ο λογος κ̅υ̅ προς ζοροβαβελ' λεγω̄
ουκ εν δυναμει μεγαλη ουδ[ε] εν ϊσχυ
ει αλλ η εν π̅ν̅ι̅ μου λεγει κ̅ς̅ παντοκρα
7 τωρ· τις ει συ το ορος [τ]ο μεγα το προσωπου
ζοροβαβελ' του κατορθωσαι· και εξοισω
τ̣ον λιθον της κληρονομιας ισοτητα χαρι

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8 [τος] χα̣[ριτα αυτης και εγενετο λογος κ̅υ̅ προς]
9 με λεγων α̣ι̣ χ̣ε̣ι̣ρ̣[ες ζο]ρ̣[οβαβελ εθεμελιω]
σαν τον οικον τουτον· και α̣[ι χειρες αυτου επι]
τελεσουσιν αυτον· και επιγν[ωση διοτι κ̅ς̅]
παντοκρατωρ εξαπεσταλκε[ν με προς σε]
10 διοτι τις εξουδενωσεν εις ημ[ερας μικρας]
και χαρουνται και οψονται τον λ̣[ιθον τον]
κασσιτερινον εν χειρι ζοροβαβ[ελ επτα]
ουτοι οφθαλμοι κ̅υ̅ εισιν οι επιβ[λεποντες]
11 επι πασαν την γην· κα̣ι̣ απεκρ[ιθην και ει]
πα προς αυτον τι αι δυο ελαιαι α̣[υται αι εκ δε]
ξιων της λυχνιας και εξ ευω[νυμων . . .]

IV, **2** εορακα scr ω super ο man 2 | αυτης add notam in marg et infra [και ε]π̣τα λυχνοι επανω αυτης και επτα επαρυστριδες τοις λυχνοις τοις επανω αυτης
3 ελαιε scr αι super $ε^2$ man 2
5 γεινωσκεις dele $ει^1$ superscr ι man 3
7 κληρονομιας add σου man 2
11 post ευωνυμων spatium pro verb aut υμων aut αυτης

12 και επηρωτησα εκ δευτερου κ[αι ε]ιπα π[ρος]
αυτον· τι οι δυο κλαδοι των ελαιων οι εν
ταις χερσιν των δυο μυξωτηρων των
χρυσων των επιχεοντων· και επαναγον
13 των τας επαρυστριδας τας χρυσας και ει
πεν προς με ουκ οιδας τι εστιν ταυτα και
14 [ε]ιπα ουχι κ̅ε̅· και ειπεν ουτοι οι δυο υιοι
της πιοτητος παρεστηκασιν τω κ̅ω̅ πα
1 σης της γης· και επεστρεψα και ηρα τους V
οφθαλμους μου· και ειδον και ϊδου δρεπα
2 [ν]ον πετομενον· μηκος πηχεων εικοσι
και πλατος πηχεων δεκα· και ειπεν προς
με τι συ βλεπεις και ειπα εγω ορω δρε[πα]
νον [π]ετομενον μηκος πηχεων εικοσι
3 και [π]λατος πηχεων δεκα· και ειπεν προς
με αυτη η αρα εκπορευομενη επι προ
σωπον πασης της γης· διοτι πας ο κλεπτης
εκ τουτου εως θανατου εκδικηθησετα[ι]
και πας ο επιορκος εκ τουτου εως θανα
4 του εκδικηθησεται· και εξοισω αυτο
λεγει κ̅ς̅ παντοκρατωρ· και εισελευσετα[ι]
εις τον οικον του κλεπτου· και εις τον οικ[ον]
του ομνυοντος τω ονοματι μου επι ψευδ[ει]
και καταλυσει. εν μεσω του οικου αυτου κ[αι]
συντελεσει αυτον και τα ξυλα αυτου κα[ι]
5 τους λιθους αυτου· και εξηλθεν ο αγγελ[ος]
ο λαλων εν εμοι και ειπεν προς με ανα
βλεψον τοις οφθαλμοις σου και ϊδε το εκ
6 πορευομενον τουτο· και ειπὰ τι εστιν και
ειπεν τουτο το μετρον το εκπορευομενο̅
και ειπεν αυτή η αδικια αυτω[ν εν] πασ[η]
7 τη γη και ιδου ταλαντον μολι[βο]υ εξ[αιρο]
μενον· και ιδου μια γυνη εκαθ[η]το εν [με]

V, **5** σου (prim scr μου sed corr man 1)

8 σω του μετρου· και ειπεν αυτη ε[σ]τιν [η]
ανομια και ερριψεν αυτην εν μ̣[εσω του]

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[μετρου και ερριψεν τον λιθον] τ̣ου μ[ολι]
9 [βου εις το στομα] α̣υτης· και ηρα τους οφθαλ
[μους μου κα]ι̣ ε̣ι̣δ̣ον και ιδου γυναικες εκπο
[ρευομεναι] και π̅ν̅α̅ εν ταις πτερυξιν αυτω̄
[και αυται ει]χαν πτερυγας εποπος· και ανελα
[βον το] μετρον ανα μεσον της γης και ανα
10 [μεσον τ]ο̣υ ουρανου· και ειπα προς τον αγγελō
[τον λαλ]ο̣υντα εν εμοι που αυται αποφερου
11 [σιν το μ]ε̣τρον· και ειπεν προς με οικοδο
[μησαι αυτω οικιαν εν] γ̣η βαβυλωνο̣ς>
[και ετοιμ]ασαι και θησουσιν αυτο εκει>
1 [επι την] ετοιμασιαν αυτης: και επεστρε VI
[ψα] και [η]ρα τους οφθαλμους μου και ειδον
και ϊδο[υ] τεσσαρα αρματα εκπορευομενα
εκ μεσου δυο ορεων και τα ορη ην ορη
2 χαλκα· και εν τω αρματι τω πρωτω ϊπποι
πυρροι· και εν τω αρματι τω δευτερω. ιπ
3 ποι μελανες· και τω αρματι τω τριτω ιπ
ποι λευκοι· και εν τω αρματι τω τεταρτω
4 ιπποι ποικιλοι ψαροι· και απεκριθην και
ειπα προς τον αγγελον τον λαλουντα εν
5 εμοι τι εστιν ταυτα κ̅ε̅· και απεκριθη ο αγ
γελος ο λαλων εν εμοι και ειπεν ταυτα
εστιν οι δ̅ ανεμοι του ουρανου εκπο
ρευονται παραστηναι τω κ̅ω̅ πασης της
6 γης· εν ω ησαν οι ιπποι οι μελανες εξ
επορευοντο επι γην βορρα· και οι λ[ευ]κοι
εξεπορευοντο. κατοπισθεν αυτων και
οι ποικιλοι εξεπορευοντο επι γην̣ νοτου·
7 και οι ψαροι εξεπορευοντο και επεβλε

9 super γυναικες notam posuit man 2 (fortasse δυο amissum in marg)

πον του πορευεσθαι του περιοδευσαι
την γην· και ειπεν πορευεσθε και πε
ριοδευσατε την γην· και περιωδευσα̅
8 την γην· και ανεβοησεν και ελαλησεν
προς με λεγων· ϊδου οι εκπορευομενοι
επι γην βορρα και ανεπαυσαν τον θυμο̅
9 μου εν γη βο[ρ]ρα·: και εγενετο λογος κ̅υ̅
10 προς με λεγων λαβε τα εκ της αιχμα
λωσιας παρα των αρχοντων και παρα
των χρησιμων αυτης και παρα των
επ[ε]γνωκοτων αυτην· και εισελευση
συ εν τη ημερα εκεινη εις τον οικον
ιω[σε]ιου του σοφονιου του ηκοντος εκ
11 βαβυ[λ]ωνος· και λημψη αργυριον και χρυ
σιον [κ]αι ποιησεις στεφανους και επιθη
σει[ς ε]πι την κεφαλην ϊησου του ϊωσε
12 [δεκ] του ϊερεως του μεγαλου και ερεις

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[προς] αυτ[ον ταδε λεγει κ̅ς̅ παντοκρατωρ]
ιδου ανηρ ανατολη ονο[μα αυτω και υποκα]
τωθεν αυτου ανατελει. και οι[κοδομησει τον]
13 οικον κ̅υ̅· και αυτος λημψεται αρ[ετην και κα]
θιεται και κατάρξει επι του θρον[ου αυτου]
και εσται ο ϊερευς εκ δεξιων αυ[του και βου]
λη ειρηνικη εσται ανα μεσον α[μφοτερων]
14 ο δε στεφανος εσται τοις υπομε[νουσιν]
και τοις χρησιμοις αυτης και τοι[ς επεγνω]
κ[ο]σιν αυτη[ν] και εις χαριτα υι[ου σοφο]
15 νιου και εις ψαλμον εν οικω κ̅υ̅ [και οι μα]
κραν απ αυτων ηξουσιν. και οικοδομ[η]
σουσιν εν οικω. και γνωσεσθε οτι κ̅ς̅
παντοκρατωρ εξαπεσταλκεν με προ[ς]
υμας· και εσται εαν εισακουσαντες ει[σ]

VI **15** οικω add κυ man 2

ακουσητε της φωνης κ̅υ̅ του θ̅υ̅ υμων
1 *και εγενετο εν τω τεταρτω ετει επι δαρε[ι]* VII
[ο]υ του βασιλεως εγενετο λογος κ̅υ̅ προς
ζαχαριαν τετραδι του μηνος του ενατο[υ]
2 *ος εστιν χασελευ· και εξαπεστειλεν εις*
βαιθηλ σαρασααρ και αρβεσεερε ο βασι
λευς· και οι ανδρες αυτου του εξειλασεσ
3 *θ[α]ι τον κ̅ν̅ λεγων προς τους ϊερεις τους*
εν τω οικω κ̅υ̅ παντοκρατορος· και προς
[το]υς προφητας λεγων· εισεληλυθεν >
ωδε εν τω μηνι τω πεμπτω το αγίασμα
4 *καθοτι εποιησαν ηδη ϊκανα ετη: και εγε*
νετο λογος κ̅υ̅ των δυναμεων προς με
5 *λεγων ειπον προς τον λαον της γης κα[ι]*
προς τους ϊερεις λεγων εαν νηστευσητε
η κοψησθε εν ταις πέμπταις η εν ταις
εβδομαις· και ϊδου εβδομηκοντα ετη
6 *μη νηστειαν νενηστευκατε μοι· και εαν*
φαγητε η πιητε. ουχ ϋμεις εσθετε και >
7 *υμεις πεινετε· ουχ ουτοι οι λογοι εισιν*
[ου]ς ελαλησεν κ̅ς̅ εν χερσιν των προφητω̅
[τ]ων εμπροσθεν ὁτε ην ϊερουσαλημ᾽ κα
τοικουμενη· και ευθηνουσα· και αι πολεις
αυτης κυκλοθεν. και η ορινη και η πεδει
8 *νη κατοικειτο· και εγενετο λογος κ̅υ̅ προς*
9 *ζαχαριαν λεγων ταδε λεγει κ̅ς̅ παντοκρα*
τωρ κριμα δικαιον κρεινατε και ελεος
και οικτειρμον ποιειτε εκαστος προς τον
10 *αδελφον αυτου· και χηραν και ορφανον*
και προσηλυτον και πενητα· μη καταδ[υ]
ναστευετε· και κακιαν εκαστος του αδ[ελ]

VII, **2** *αρβεσεερε* corr *αρβεσσεε* man 2 | *εξειλασεσθαι* dele ε[2] man 2
6 *πεινετε* dele ε[1] man 2
7 *ορινη* corr *ορεινη* man 2 | *πεδεινη* dele ε[2] man 2
9 *κρεινατε* dele ε[1] man 2 | *οικτειρμον* dele ε man 2

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[φου αυτου μη μνησικακειτω εν] ται̣[ς καρ]
11 [διαις υμων και η]π̣ειθησαν του προσεχει̣[ν]
[και εδωκαν] ν̣ωτα παραφρονουντα και
[τα ωτα αυτ]ων εβαρυναν του μη εισακου
12 [ειν και τη]ν καρδιαν αυτων εταξαν απει
[θη του μ]η̣ εισακουειν του νομου μου και
[τους λογο]υς ους εξαπεσταλκεν κ̅ς̅ παντο
[κρατωρ] εν π̅ν̅ι̅ αυτου εν χερσιν των προ
[φητων] των εμπροσθεν· και εγενετο ορ
13 [γη μεγαλη παρα κ̅υ̅] π̣α̣ν̣τ̣οκ[ρ]α̣τορος και ε̣σ̣ται
[ον τροπο]ν̣ ειπεν και ουκ εισηκουσαν αυ
[του ουτ]ω κεκραξονται και ου μη εισακου
14 σω λεγει κ̅ς̅ παντοκρατωρ' και εκβαλω αυ
τους εις παντα τα εθνη α̅ ουκ εγνωσαν·
και η γη αφανισθησεται κατοπισθεν αυ
των· εκ διοδευοντος και εξ αναστρεφο̅
τος· και εταξαν την εκλεκτην εις αφα
1 νισμον: και εγενετο λογος κ̅υ̅ παντοκρα VIII
2 τορος λεγων ταδε λεγει κ̅ς̅ παντοκρατωρ̣
εζηλωσα την ϊερουσαλημ' και την σει
ων ζηλον μεγαν και θυμω μεγαλω
3 εζηλωσα αυτην ταδε λεγει κ̅ς̅ και επι
στρεψω επι σειων και κατασκηνω[σω]
εν μεσω ϊερουσαλημ' και κληθησεται
η ιερουσαλημ πολις η αληθινη και το ορος
4 κ̅υ̅ παντοκρατορος ορος αγιον· ταδε λεγει̣
κ̅ς̅ παντοκρατωρ ετι καθησονται πρεσ
βυτεροι και πρεσβυτεραι εν ταις πλατει
αις ϊερουσαλημ' εκαστον την ραβδον αυ
του εχων εν τη χειρι αυτου απο πληθους
5 ημερων και πλατειαι της πολεως πλη
σθησονται παιδαριων και κορασιων
παιζοντων εν ταις πλατειαις αυτης

14 sub *κατοπισθεν* scr *πιν* man 2, quod legitur *κατοπιν*

6 ταδε λεγει κ̅ς̅ παντοκρατωρ διοτι ει
αδυνατησει ενωπιον των καταλο[ι]πω̅
του λαου τουτου εν ταις ημεραις εκειναις
μη και ενωπιον εμου αδυνατησει λεγ[ει]
7 κ̅ς̅ παντοκρατωρ· ταδε λεγει κ̅ς̅ παντο
κρατωρ' ϊδου εγω ανασωζω τον λαον
μου απο γης ανατολων και απο γης δυσ
8 μων· και εισαξω αυτους και κατασκη
νωσω εν μεσω ϊερουσαλημ' και εσον
ται μοι εις λαον και εγω εσομαι αυτοις
εις θ̅ν̅ εν αληθεια και εν δικαιοσυνη
9 ταδε λεγει κ̅ς̅ παντοκρατωρ κατισχυε
τωσαν αι χειρες υμων των ακουοντω̅
εν ταις ημεραις ταυταις τους λογους του
τους εκ στοματος των προφητων >

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[αφ ης] ημε[ρας τεθεμελιωται ο οικος κ̅υ̅ παν]
τ[ο]κρατορος [και ο ναος αφ ου ωκοδομηται]
10 διοτι προ των ημερων εκει[νων ο μισθος]
των α̅ν̅ω̅ν̅ ουκ εσται εις ονη[σιν και ο μισ]
θος των κτηνων ουχ υπαρξε[ι και τω εισ]
πορευομενω και τω εκπορευ[ομενω . . . .]
ουκ εσται ειρηνη απο της θλει[ψεως και]
εξαποστελω παντας τους α̅ν̅ο̅υ̅ς̅ [εκαστον]
11 επι τον πλησιον αυτου και νυν [ου κατα τας]
[η]μερας τα[ς] εμπροσ[θεν εγ]ω [ποιω τοις]
καταλοιποις του λαου τουτου λε[γει κ̅ς̅ παν]
12 τοκρατωρ αλλ η δειξω ειρηνη[ν η αμπε]
λος δωσει τον καρπον αυτης και η [γη]
δωσει τα γενηματα αυτης και ουρανος
δωσει τον δροσον αυτου και κατακληρο
νομησω τους καταλοιπους του λαου μου
13 παντα ταυτα και εσται ον τροπον ητε εν

VIII **10** θλειψεως dele ε[1] man 2
12 τον δροσον corr την δροσον man 2

καταρα εν τοις εθνεσιν ο οικος ϊουδα και
[ο]ικος ιηλ̅ ουτως διασωσω υμας και εσεσ
θε εν ευλογια θαρσειτε και κατισχυετε
14 εν ταις χερσιν υμων διοτι ταδε λεγει κ̅ς̅
παντορκατωρ ον τροπον διενοηθην >
[το]υ κακωσαι υμας εν τω παροργισαι με
[το]υς πατερας υμων λεγει κ̅ς̅ παντοκρατωρ
15 και ου μετανοησα ουτως παρατεταγμαι και
[. .]διανενοημαι εν ταις ημεραις ταυταις
του καλως ποιησαι την ϊερουσαλημ' και το̅
16 οικον ϊουδα θαρσειτε· ουτοι οι λογοι ους ποι
ησετε λαλειτε αληθειαν εκαστος προς τον
πλησιον αυτου και κρειμα ειρηνικον κρ[ι]
17 νατε εν ταις πυλαις υμων· και εκαστος τη[ν]
κ[ακ]ιαν του πλησιου αυτου μη λογιζησθε
εν ταις καρδιαις υμων και ορκον ψευδη μ[η]
αγαπατε διοτι ταυτα παντα εμεισησα λε
18 γει κ̅ς̅ παντοκρατωρ'. και εγενετο λογο[ς]
κ̅υ̅ παντοκρατορος προς με λεγων· ταδ[ε]
19 λε[γε]ι κ̅ς̅ παντοκρατωρ νηστια η τετρας
και νηστεια η πεμπτη και νηστεια η
εβδομη και νηστεια η δεκατη εσονται
τω οικω ϊουδα εις χαραν και ευφροσυνη[ν]
και εις εορτας αγαθας και ευφρανθησεσ
θε και την αληθειαν και την ειρηνην
20 αγαπησατε ταδε λεγει κ̅ς̅ παντοκρατωρ
ετι ηξουσιν λαοι πολλοι και κατοικουν
21 τες πολεις πολλας και συνελευσονται
κατοικουντες πολεις εις μιαν πολιν λ[ε]
γοντες πορευθωμεν δεηθηναι του π[ρο]
σωπου κ̅υ̅ παντοκρατορος και εκζητ[ησαι]

13 ευλογια add iota adscr man 2
14 μετανοησα scr ε super α[1] man 2
16 κρειμα dele ε man 2
17 λογιζησθε scr ε super η man 2 | εμεισησα dele ε[2] man 2
19 νηστια corr νηστεια man 2

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[το προσωπον κ̅υ̅ παντοκρατορος] εν [ιερου]
22 [σαλημ πορευσομαι καγω] και ηξ[ο]υσιν λαοι
[πολλοι και ε]θνη πολλα εκζητησαι το
[προσωπον] κ̅υ̅ παντοκρατορος εν ιερου
[σαλημ κ]αι του εξειλασκεσθαι το προ
23 [σωπον κ]υ̅ ταδε λεγει κ̅ς̅ παντοκρατωρ
[εν ταις η]μεραις εκειναις εαν επιλαβων
[ται δεκα] ανδρες εκ πασων των γλωσσω̄
[των εθν]ων και επιλαβωνται του κρασ
[πεδου ανδρος ιουδ]αιου λ[εγο]ντες πο
[ρευσομεθ]α μετα σου διοτι ακηκοαμεν
1 [οτι ο θ̅ς̅ με]θ υμων εστιν: λημμα λογου IX
[κ̅υ̅] εν γη σεδραχ και δαμασκου θυσια αυ
του διοτι κ̅ς̅ εφορα α̅ν̅ο̅υ̅ς̅ και πασας φυ
2 λας του ι̅η̅λ̅ και υμας εν τοις οριοις αυτης
τυρος και σειδων διοτι εφρονησαν σφο
3 δρα και ωκοδομησεν τυρος ωχυρωματα
εαυτη και εθησαυρισεν αργυριον ως χου̅
και συνηγαγεν χρυσιον ως πηλον οδω[ν]
4 δια τουτο κ̅ς̅ κληρονομησει αυτην και κα
ταξει εις θαλασσαν δυναμιν αυτης και
5 αυτη εν πυρι καταναλωθησεται· οψε[τ]αι
ασκαλων και φοβηθησεται και γαζ[α]
και οδυνηθησεται σφοδρα και ακκαρω[ν]
οτι ησχυνθη επι τω παραπτωματι αυ
της και απολειται βασιλευς εκ γαζης
6 και ασκαλων ου μη κατοικηθη και κατ
οικησουσιν αλλογενεις εν αζωτω και
7 καθελω υβριν αλλοφυλων και εξαρω
το αιμα αυτων εκ στοματος αυτων και
τα βδελυγματα αυτω̄ν εκ μεσου των >
οδοντων αυτων και υπολειφθησεται

22 εξειλασκεσθαι dele ε[2] man 2
IX, 2 σειδων dele ε man 2
3 ωχυρωματα scr ω super ο man 2 | εαυτη add iota adscr man 2

και ουτος τω θω ημων και εσονται
ως χειλιαρχος εν ϊουδα και ακκαρω
8 ως ο ϊεβουσαιος και υποστησομαι
τω οικω μου αναστημα του μη διαπο
ρευεσθαι μηδε ανακαμπτειν κ[α]ι ου
μη επελθη επ αυτους ουκετι εξελαυ
νων διοτι νυν εορακα εν τοις οφθαλ
9 μοις μου: χαιρε σφοδρ[α] θυγατερ σειω
κηρυσσε θυγατερ ϊερουσαλημ ιδου
ο βασιλευς σου ερχεται σοι δικαιος και
σωζων αυτος πραϋς και επιβεβη
κως επι υποζυγιον και πωλον νεο
10 και εξολεθρευση αρματα εξ εφραιμ
και ιππον εξ ιηλημ και εξολεθρευ
θησεται τοξον πολεμικον και πληθος

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[ειρ]ηνη [εξ εθνων και καταρξει υδατων]
[ε]ως θαλασσης [και ποταμων διεκβολας]
11 [γ]ης και συ εν αιματι διαθηκης [εξαπεστει]
λας δεσμιους σου εκ λακκου ου[κ εχοντος]
12 υδωρ καθησεσθε εν οχυρωμα[σιν δεσμιοι]
της συναγωγης και αντι μιας [ημερας παρ]
13 οικεσιας σου διπλα ανταποδω[σω σοι διοτι]
ενετεινα σε ϊουδα εμαυτω τοξο[ν επλησα]
τον εφραιμ και επεγερω τα τεκ[να σου]
σειω[ν επ]ι τ[α] τεκνα [των ελληνων και ψη]
14 λαφησω σε ως ρομφαιαν [μαχητου και κς εσ]
ται επ αυτους και εξελευσεται ως [αστραπη]
βολις και θς κς παντοκρατωρ εν σαλπι[γ]
γι σαλπιει και πορευσεται εν σαλω απει
15 λης αυτου κς παντοκρατωρ υπερασπιει
αυτων και καταναλωσουσιν αυτους εν

8 αναστημα corr ε pro η man 3
10 εξολεθρευση scr ει super η man 2 | ιηλημ dele η[1] man 2 aut 3

λιθοις σφενδονης και εκπιοντες αυτους
[ω]ς οινον και πλησουσιν ως ελαιας θυσια
16 στηριον και σωσει αυτους κ̅ς̅ εν τη ημερα
εκεινη ως προβατα λαον αυτου διοτι
λιθοι αγιοι κυλειονται επι της γης αυτου
17 [οτι] ει τι αγαθον αυτου. και ει τι καλον παρ
[αυτ]ου σιτος νεανισκων και οινος ευω
1 διαζων εις παρθενους αιτεισθε νετο̄ X
[πα]ρα κ̅υ̅ καθ ωραν πρωϊμον και οψιμο̄
[κ̅]ς̅ εποιησεν φαντασιας· και νετον χει
[μερινον δ]ωσει αυτοις εκαστω βοτανη̄
2 [εν αγρ]ω διοτι οι αποφθεγγομενοι ελα
[λ]ησαν κοπους· και οι μαντεις ορασεις
ψευδεις και τα ενυπνια ψευδη ελαλουν
ματαια παρεκαλουν δια τουτο εξηρανθη
σαν ως προβατα και εκακωθησαν διοτι
3 ουκ ην ϊασις επι τους ποιμενας παρ
ωξυνθη ο θυμος μου και επι τους
αμνους επισκεψομαι και επισκεψε
τε κ̅ς̅ ο θ̅ς̅ ο παντοκρατωρ το ποιμνιον
αυτου τον οικον ϊουδα και ταξει αυτους
ως ιππον ευπρεπη αυτου εν πολεμω
4 και εξ αυτου επεβλεψεν και εξ αυτου
εταξεν· και εξ αυτου τοξον εν θυμω εξ
αυτου εξελευσεται και πας φορολογων
5 εξελαυνων εν τω αυτω· και εσονται
ως μαχηται πατουντες πηλον εν ταις
οδοις εν πολεμω και παραταξονται διο
τι [κ̅ς̅ μ]ετ αυτων και καταισχυνθησον>
6 [ται α]ναβαται ιππων και κατισχυσω>

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[τον οικον ιουδα και τον οικον ιωσηφ]
[σωσω και κατοικιω αυτους οτι η]γαπ[ηκα]

16 κυλειονται dele ε man 2
X, 3 επισκεψετε scr αι super ε[4] man 2

[αυτους και εσται] ον τροπον ουκ απεστρ[ε]
[ψαμην αυτους] διοτι εγω κ̅ς̅ ο θ̅ς̅ αυτων
7 [και εισακ]ουσομαι αυτοις και εσονται ως
[μακηται] του εφραιμ και χαρησεται η̅
[καρδια α]υτων ως εν οινω και τα τεκνα
[αυτων ο]ψονται και ευφρανθησεται και >
8 [χαρειτ]αι η καρδια αυτων επι τω κ̅ω̅ σ̇η
[μανω αυ]τοις και εισδεξομαι αυτους
[διοτι λυτρωσο]μαι αυ[τους] και πληθυν
9 [θησονται κα]θοτι ησαν πολλοι και σπε
[ρω α]υτους εν λαοις και οι μακραν μνησ
θησονται μου εκθρεψουσιν τα τεκνα
10 αυτων και επιστρεψουσιν και αποστρε
ψω αυτους εκ γης αιγυπτου· και εξ ασσυ
ριων· εισδεξομαι αυτους και εις την >
γαλααδειτιν και εις τον λιβανον και
εισαξω αυτους· και ου μη υπολειφθη
11 εξ αυτων ουδε εις και διελευσοντα[ι]
εν θαλασση στενη και παταξουσιν
εν θαλασση κυματα και ξηρανθησε
ται παντα τα βαθη ποταμων και α[φαι]
ρεθησεται πασα υβρις ασσυριων [και]
σκηπτρον αιγυπτου περιαιρεθησετ[αι]
12 και κατισχυσω αυτους εν κ̅ω̅ θ̅ω̅ αυ[των]
και εν τω ονοματι αυτου κατακαυθη
1 σονται λεγει κ̅ς̅ διανοι[ξον ο λιβανος] XI
τας θυρας σου και καταφαγετω π[υρ]
2 τας κεδρους σου ολολυξατω πιτυ[ς]
διοτι πεπτωκεν κεδρος οτι μεγαλω[ς]
μεγιστανες εταλαιπωρησαν ολολυξα
τε δρυες της βασανειτιδος οτι κατε
3 σπαθη δρυμος ο συμφυτος φωνη
θρηνουντων ποιμενων οτι τετα

10 και[5] dele man 2
11 θαλασση στενη add iota adscr bis man 2

λαιπωρηκεν η μεγαλωσυνη αυτω̅
φωνη ωρυομενων λεοντων οτι
τεταλαιπωρηκεν το φρυαγμα του ϊορ
4 δανου ταδε λεγει κ̅ς̅ παντοκρατωρ
ποιμαινετε τα προβατα της σφαγης
5 ᾰ οι κτησαμενοι κατεσφαζον και ου
μετεμελοντο και οι πωλουντες̣ αυτα
ελεγον ευλογημενος κ̅ς̅ και πεπ̣λου
τηκαμεν και οὶ ποιμενες αυτων ουκ
6 επασχον ουδεν επ αυτοις δια τουτο
ου φεισεται ουκετι επι τους κ[ατοι]κου̅
τας την γην λεγει κ̅ς̅ και ϊδου ε[γω]

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[παραδιδωμι τους α̅ν̅ο̅υ̅ς̅ εκαστον εις χειρας]
[του] πλησιο̣ν̣ α̣υ̣τ̣ο̣υ̣ κ̣α̣ι̣ ε̣ι̣[ς χειρας βασιλεως]
[α]υτου και κατακοψουσιν τ[ην γην και ου μη]
7 εξελωμαι εκ χειρος αυτων κ̣[αι ποιμανω]
τα προβατα της σφαγης εις την [χαναανιτιν]
και λημψομαι εμαυτω δυο ραβ̣[δους την μεν]
μιαν επεκαλέσα σχοινισμα κα̣[ι ποιμανω]
8 τα προβατα και εξαρω τους τρει[ς ποιμενας]
εν μηνι ενι και βαρυνθησετα[ι η ψυχη]
[μ]ο̣υ επ αυτους και γ[αρ αι ψυχαι αυτων επω]
9 ρυο̣μ̣εν επ ε̣μ̣ε̣ κ̣α̣ι̣ ε̣ι̣[πα ου ποιμανω υμας]
το αποθνησκον αποθνησκετ[ω κα]ι το̣ [εκλι]
πον εκλειπετω και τα καταλοιπα κατεσθ̣[ι]
ετωσαν εκαστος τας σαρκας του πλησίον̣
10 αυτου και λημψομαι την ραβδον μου την
καλην και απορειψω αυτην του διασκεδα̣
σαι την διαθηκην μου ην διεθεμην προ[ς]
11 παντας τους λαους και διασκεδασθησεται
εν τη ημερα εκεινη και γνωσονται οι χα

XI, **6** φεισεται corr ομαι pro εται man 2
10 απορειψω dele ε man 2

ναναιοι τα προβατα φυλασσομενα διοτι
12 λογος κ̅υ̅ εστιν και ερω προς αυτους ει κα
λον ενωπιον υμων εστιν δοτε στησαν
τες τον μισθον μου η απειπασθε και εσ
τησαν τον μισθον μου τριακοντα αργυρους
13 [και] ειπεν κ̅ς̅ προς με καθες αυτους εις τ[ο]
[χ]ωνευτηριον και σκεψαι ει δοκιμειον
εστιν [ον] τροπον απεδοκιμασθην υπερ
αυτους και ελαβον τους τριακοντα αργυρους
και καθηκα και ενελαβον αυτους εις τον
14 οικον κ̅υ̅ εις το χωνευτηριον και αποερι
ψα την ραβδον την δευτεραν το σχοινισμα
του διασκεδασαι την κατασχεσιν ανα με
15 σον ιουδα και ανα μεσον του ι̅η̅λ̅ και ειπε̅
κ̅ς̅ προς με ετι λαβε σεαυτω σκευη ποι
16 μενικα διοτι ϊδου εγω εξεγειρω ποιμε
να επι την γην το εκλιπανον ου μη επι
σκεψηται και το διεσκορπισμενον ου
μη ζητηση και το συντετριμμενον
ου μη ϊασηται και το ολοκληρον ου μη
κατευθυνη και τα κρεα των εκλεκτων
καταφαγεται και τους αστραγαλους αυτων
17 εκστρεψει ω οι ποιμενοντες τα ματαια
και οι καταλελοιποτες τα προβατα μαχαι
ρα επι του βραχειονος αυτου και επι τον
οφθαλμον τον δεξιον αυτου ο βραχει
[ω]ν αυτου ξηραινομενος ξηρανθη[σε]

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[ται και οφθαλμος ο δεξιος αυτου εκ]
1 [τυφλουμενος εκτυφλωθησετ]αι λη[μμα] XII
[λογου κ̅υ̅ επι τ]ον ι̅η̅λ̅ λεγει κ̅ς̅ εκτεινω[ν]
[ουρανον και θε]μελιων γην και πλασσων

14 αποεριψα (ο partim eras man 1 aut 2)
17 ποιμενοντες dele ε¹ superscr αι man 2

2 [πνευμα ανου] εν αυτω· ϊδου εγω τιθημι την
[ιερουσαλη]μ ως προπυλα θυρα σαλευομε
[να πασι το]ις λαοις κυκλω και εν τη ϊουδαια
3 [εσται περι]οχη επι ιερουσαλημ· και εσται
[εν τη ημ]ερα εκεινη θησομαι την ιερουσα
[λημ λιθο]ν καταπατουμενον πασι τοις
[εθνεσιν πας ο καταπατ]ων αυτην εμπαι
[ζων εμπαιξετα]ι κ[α]ι επισυναχθη
[σονται επ α]υτην παντα τα εθνη της γης
4 εν τη ημερα εκεινη λεγει κς παντοκρατωρ
παταξω παντα ιππον εν εκστασι και τον
αναβατην αυτου εν παραφρονησει επι
δε τον οικον ϊουδα διανοιξω τους οφθαλ
μους μου και παντας τους ιππους των
5 λαων παταξω αποτυφλωσει και ερουσι
παντες οι χειλιαρχοι ιουδα εν ταις καρδιαις
αυτων ευρησομεν εαυτοις τους κατοικου
τας ιερουσαλημ' εν κω παντοκρατορι θω
6 αυτων: εν τη ημερα εκεινη θησομαι τους
χειλιαρχους ϊουδα ως δαλον πυρος εν ξυ
λοις και ως λαμπαδα πυρος εν καλαμη κ[α]ι
καταφαγονται εκ δεξιων και εξ ευωνυ
μων παντας τους λαους κυκλοθεν κ[αι κα]
7 τοικησει ϊερουσαλημ' ετι καθ εαυτη[ν και]
σωσει κς τα σκηνωματα ϊ[ουδα κ]αθως
απ αρχης οπως μη μεγαλα γενητε καυχη
μα οικου δαυειδ' και επαρσις των κατοι
κουντων ϊερουσαλημ' επι τον ιουδαν:
8 και εσται εν τη ημερα εκεινη υπερασπιει
κς υπερ των κατοικουντων ϊερουσαλημ
και εσται ο ασθενων εν αυτοις εν εκεινη
τη ημερα ως ο οικος δαυειδ' ο δε οικος

XII, **3** *πασι* add *ν* man 2

4 *παντα* super *αντα* scr non nullas litt fortasse *ασαν* man 2 | ante *αποτυφλωσει* superscr *εν* man 2

7 *μεγαλα γενητε* corr *μεγαλυνηται* man 2

δαυειδ' ως οικος θυ ως αγγελου κυ ενω
9 πιον αυτων και εσται εν τη ημερα εκεινη
ζητησω του εξαραι παντα τα εθνη τα επερ
10 χομενα επι ιερουσαλημ' και εκχεω επι
τον οικον δαυειδ' και επι τους κατοικου
τας ιερουσαλημ' πνα χαριτος και οικτειρ>
μου και επιβλεπονται προς με ανθ ων
κατηχησαντο και κοψονται επ αυτους
κοπετον ως επ αγαπητον και οδυνη
θησονται οδυνην ως επι πρωτοτοκω
11 εν τη ημερα εκεινη μεγαλυνθησεται
ο κοπετος εν ϊερουσαλημ' ως κοπετος
ροῶνος εν πεδιω εκκοπτομεν[ου]

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12 [και κοψεται η γη κατα φυλας φυλας φυλη καθ]
[εαυτ]ην κ[αι αι γυναικες αυτων καθ εαυτας]
[φ]υλη οικου δαυειδ καθ εα[υτην και αι γυναι]
[κ]ες αυτων καθ εαυτας φυλη ο[ικου ναθαν]
[κ]αθ εαυτην και αι γυναικες αυτ[ων καθ εαυ]
13 [τ]ας φυλη οικου λευει καθ εαυτ[ην και αι]
[γ]υναικες αυτων καθ εαυτας [φυλη του συ]
μεων καθ εαυτην και αι γυναικ[ες αυτων]
14 καθ εαυτας πασαι φυλαι υπολελ[ιμμεναι]
φυλη καθ εαυτην και [αι γυναικες αυτων]
1 καθ εαυτας [εν τη ημερα εκεινη εσται πας] XIII
τοπο[ς] διανοιγομενος εν τω οικω [δαυειδ]
2 και ε[στ]αι εν τη ημερα εκεινη εξολεθρ[ευ]
σει κς τα ονοματα των ειδωλων απο τη[ς]
γης και ουκετι εσται αυτων μνειαν και
τους ψευδοπροφητας και το πνα το ακαθαρ
3 τον εκκαυσω απο της γης και εσται εαν
προφητευση ανος ετι και ερει προς αυτον

10 οικτειρμου dele ε man 2 | επιβλεπονται super π scr ψ man 2
XIII, **2** ουκετι εσται (ετι ε in ras man 1, prim scr εστα) | μνειαν dele ν² man 2

ο πατηρ αυτου και η μητηρ αυτου οι γεννη
σαντες αυτον ου ζηση οτι ψευδη ελαλησα[ς]
επ ονοματι κ̅υ̅ και συμποδιουσιν αυτον ο̅
πατηρ αυτου και η μητηρ αυτου οι γεννη
σαντες αυτον εν τω προφητευειν αυτον
4 [κ]α̣ι εσται εν τη ημερα εκεινη καταισχυν
[θ]ησονται οι προφηται εκαστος εκ της ορα
[σ]εως αυτου εν τω προφητευειν αυτον
[κ]αι ενδυσονται δερριν τριχινην ανθ ων
5 εψευσαντο και ερει ουκ ειμι προφητης
εγω διοτι α̅ν̅ο̅ς̅ εγεννησεν με εκ νεο
6 τητος μου και ερω προς αυτον τι αι πληγαι
αυται ανα μεσον των χειρων σου και ερει
ας επληγην εν τω οικω τω αγαπητω
7 μου ρομφαια εξεγερθητι επι τους ποιμε
νας και επει ανδρα πολιτην αυτου λεγει
κ̅ς̅ παντοκρατωρ παταξατε τους ποιμενας
και εκσπασατε τα προβατα και επαξω τη̅
8 χειρα μου επι τους ποιμενας: και εσται εν
παση τη γη λεγει κ̅ς̅ τα δυο μερη εξολεθρευ
θησεται και εκλιψει το δε τριτον υπολειφθη
9 σεται εν αυτη και διαξω το τριτον δια πυ
ρος και πυρωσω αυτους ως πυρουται το αρ
γυριον και δοκιμω αυτους ως δοκιμαζε
ται το χρυσιον αυτος επικαλεσεται το ονο
μα μου και εγω επακουσομαι αυτω και >
ερω λαος μου ουτος εστιν και αυτος ερει
1 κ̅ς̅ ο θ̅ς̅ μου ϊδου ημεραι ερχονται του κ̅υ̅ XIV
και διαμερισθησεται τα σκύλα σου εν σ[ο̣ι]
2 και επισυναξω παντα τα εθνη επι ι̅λ̅[̅η̅μ̅]

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[εις πολεμον και αλωσεται η πολις και διαρ]
[παγησονται αι οικιαι και αι γυν]α̣ικες μ̣ο̣

8 υπολειφθησεται dele $ε^1$ man 2

[λυνθησονται] και εξελευσεται το ημισ[υ]
[της πολεω]ς εν αιχμαλωσια οι δε καταλοι
[ποι του λαο]υ μου ου μη εξολεθρευθωσιν
3 [εκ της πολ]εως και εξελευσεται κ̅ς̅ και πα
[ραταξεται] εν τοις εθνεσιν εκεινοις κα
[θως ημε]ρας παραταξεως αυτου εν ημε
4 [ρα πολεμ]ου και στησονται οι ποδες αυτου
[εν τη ημερα εκεινη] επι το ορος των ελαι
[ων το κατεναντι ιερουσ]αλημ εξ α[να]το
[λων κα]ι [σ]χισθησεται το ορος των ε[λ]αιω̅
[το ημισ]υ αυτου προς ανατολας και το ημι
συ αυτου προς θαλασσαν χαος μεγα σφοδρα
και κλινει το ημισυ του ορους προς βορραν
5 και το ημισυ αυτου προς νοτον και εμφρα
χθησεται φαραγξ ορεων εως ϊασοδ' κα
θως ενεφραγη εν ταις ημεραις του σει
σμου εν ημεραις οζειου βασιλεως ϊου
δα και ηξει κ̅ς̅ ο θ̅ς̅ μου και παντες οι >
6 αγιοι μετ αυτου εν εκεινη τη ημερα ουκ
7 εσται φως και ψυχη και παγος εσται μιαν
ημεραν και η ημερα εκεινη γνωστη >
τω κ̅ω̅ και ουχ ημερα και ου νυξ και προ[ς]
8 εσπεραν εσται φως και εν τη ημερα εκε[ι]
νη εξελευσεται υδωρ ζων εξ ι̅λ̅η̅μ̅
του ημισυ αυτου εις την θαλασσαν την
πρωτην και το ημισυ αυτου εις την θα
λασσαν την εσχατην και εν θερει και
9 εν εαρει εσται ουτως και εσται κ̅ς̅ εις
βασιλεια επι πασαν την γην εν τη ημε
ρα εκεινη εσται κ̅ς̅ εις και το ονομα αυ
10 του εν · κυκλων πασαν την γην και τη̅
ερημον απο γαβελ' εως ρεμμων κα

XIV, **5** ορεων add μου man 2
7 εκεινη add εσται man 2 | εσται[2] corr ε pro αι man 2
8 εαρει dele ε[2] man 2
9 βασιλεια dele ι[2] man 2

τα νοτον ιηλμ ραμα δε επι τόπου με
νει απο της πυλης βενιαμειν εως >
της πυλης της πρωτης εως της πυλης
των γωνιων και εως του πυργου ανα
μεηλ᾽ εως των υποληνιων του βασιλεως
11 κατοικησουσιν εν αυτη και ουκ εσται ανα
θεμα ετι και κατοικησει ιλημ πεποι
12 θοτως και αυτη εσται η πτωσις ην κοψει
κς παντας τους λαους οσοι επεστρατευ
σαν επι ιλημ τακησονται αι σαρκες
αυτων εστηκοτων αυτων επι τους
ποδας αυτων και οι οφθαλμοι αυτων
ρυησονται εκ των οπων αυτων και
η γλωσσα αυτων τακησεται εν τω στο
13 ματι αυτων: και εσται εν τη ημερα εκ[ει]

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[νη εκστασις κυ μεγαλη επ αυτους και]
[επιληψ]εται [εκαστ]ος της [χειρος του πλησιον]
[αυ]του και συνπλεκησεται [η χειρ αυτου προς]
14 [χ]ειρα του πλησιον αυτου και [ιουδας παρα]
[τ]αξεται εν ιλημ και συναξ[ει την ισχυν]
παντων των λαων κυκ[λοθεν χρυσιον]
και αργυριον και ιματισμο[ν εις πληθος σφο]
15 δρα και αυτη εσται η πτ[ωσις των ιππων]
και των ημιονων και [των καμηλων]
και των ονων και [παντων των κτηνων]
[των οντ]ων εν ταις [πα]ρ[εμβολαις εκειναις]
16 [κατα την] πτωσιν ταυτην και εσται οσ[οι]
εαν καταλειφθωσιν εκ παντων των
εθνων των ελθοντων επι ιλημ κα[ι]
αναβησονται κατ ενιαυτον του προσκυνη
σαι τω βασιλει κω παντοκρατορι θω και
του εορταζειν την εορτην της σκηνο >

16 σκηνοπηγειας dele ε man 2

17 πηγειας και εσται οσοι εαν μη αναβωσιν
εκ πασων των φυλων της γης εις ιλημ
του προσκυνησαι τω βασιλει κω παντο
κρατορι και ουτοι εκεινοις προστεθησοντα[ι]
18 και ουκ εσται επ αυτοις ϋετος· εαν δε φυλ[η]
αιγυπτου μη αναβη μηδε ελθη εκει
[κ]αι επι τουτοις εσται η πτωσις ην πατα
[ξ]ει κς παντα τα εθνη ος δ' εαν μη ανα
[β]η του εορτασαι την εορτην της σκηνο>
20 [π]ηγιας εν τη ημερα εκεινη εσται το επι
[το]ν χαλεινον του ιππου αγιον τω κω
παντοκρατορι και εσονται οι λεβητες
οι εν τω οικω κω ως φιαλαι προ προσω
21 που του θυσιαστηριου και εσται πας λεβης
εν ιλημ και εν τω ϊουδα αγιον τω κω
παντοκρατορι και ηξουσιν παντες οι
θυσιαζοντες και λημψονται εξ αυτων
και εψησουσιν εν αυτοις και ουκ εσται
χαναναιος ουκετι εν τω οικω κυ παν
τοκρατορος εν τη ημερα εκεινη > >

ΖΑΧΑΡΙΑΣ ΙΑ

ΜΑΛΑΧΙΑΣ ΙΒ

1 [λημμα] λογου κυ επι τον ισραηλ εν χειρι I
αγγελου αυτου θεσθε δη επι τας καρδιας
2 υμων ηγαπησα υμας και ειπατε εν τι
νι ηγαπησας ημας ουκ αδελφος ην
ησαυ του ιακωβ λεγει κς και ηγαπησ[α]
3 [τ]ον ιακ[ω]β τον δε ησαυ εμισησα κ[αι]
[εταξα τα ορια αυ]του εις [αφανισμον και την]

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[κληρονομιαν αυτου ε]ις δ[οματα ε]ρημ[ου δι]
4 [οτι ερει η ιδουμ]αια κατεστραπται και ε[πι]

18 nonnul litt super πτωσις non leg
20 χαλεινον dele ε man 2 | κω² corr υ pro ω man 2

[στρεψωμεν κ]αι ανοικοδομησωμεν τα[ς]
[ερημους ταδ]ε λεγει κς παντοκρατωρ α[υ]
[τοι οικοδομη]σουσιν και εγω κατα[σ]τρεψ[ω]
[και επικληθησ]εται αυτοις ορια ανομιας >
[και λαος εφ ον π]αρατετακται κς εως αιω
5 [νος και οφθαλ]μοι υμων οψονται και
[υμεις ερειτε εμ]εγαλυνθη κς υπερανω
6 [των οριων του ιηλ υιος δο]ξαζε[ι πατερα]
[και δουλος τον] κν αυτου και ει π[ατηρ ει]
[μι] εγω που εστιν ο φοβος μου λεγει κς
παντοκρατωρ υμεις οι ιερεις οι φαυλιζο
τες το ονομα μου και ειπατε εν τινι >
7 εφαυλισαμεν το ονομα σου προσαγον
τες προς το θυσιαστηριον μου αρτους ηλισ
γημενους και ειπατε εν τινι ηλισγησα
μεν αυτους εν τω λεγειν υμας τραπεζα
κυ εξουδενωμενη εστιν και τα επιτιθε
8 μενα βρωματα εξουδενωμενα διοτι
εαν προσαγαγητε τυφλον εις θυσιαν ου
καλον και εαν προσαγαγητε χωλον η αρ
ρωστον ου καλον προσαγαγε δη αυτω τ[ω]
ηγουμενω σου ει προσδεξεται αυτο [ει]
λημψεται προσωπον σου λεγει κς πα[ντο]
9 κρατωρ και νυν εξειλασκεσθαι προ[σω]
πον θυ υμων και δεηθητε αυτου [εν]
χερσιν υμων γέγονεν ταυτα ει λημψο
μαι εξ υμων προσωπα ϋμων λεγει
10 κς παντοκρατωρ διοτι και εν υμιν ου
συγκλεισθησονται θυραι και ουκ αψεται
θυσιαστηριον μου δωρεαν ουκ εστιν
μου θελημα εν υμιν λεγει κς παντο
κρατωρ και θυσιαν ου προσδεξομαι εκ
11 των χειρων υμων διοτι απο ανατο
λων ηλιου εως δυσμων το ονομα

I, **9** εξειλασκεσθαι dele ε^2 man 2

μου δεδοξασται εν τοις εθνεσιν και
εν παντι τοπω θυμιαμα προσαγαγε
τε τω ονοματι μου και θυσια καθαρα δι
οτι μεγα το ονομα μου εν τοις [ε]θνεσιν
12 λεγει κ̅ς̅ παντοκρατωρ υμεις [δε βε]
βηλουτε αυτο εν τω λεγειν υ[μ]ας τρα
πεζα κ̅υ̅ ηλισγημενη εστιν και τα
επιτιθεμενα εξουδενωνται βρωμα
13 τα αυτου και ειπατε ταυτα εκ κακοπα
θιας εστιν και εξεφυσησα αυτα λεγει
κ̅ς̅ παντοκρατωρ και εισεφ[ε]ρετε τ[α]
[α]ρπαγματα και τα χωλα και [τα ενοχλου]

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[μενα και εαν φερητε την θυσιαν ει προσδε]
[ξομ]αι αυ[τα εκ των χειρων υμων λεγει κ̅ς̅]
14 [παν]τοκρατωρ κα[ι επικαταρατος ος ην δυ]
[νατ]ος και υπηρχ[εν εν τω ποιμνιω αυτου]
[α]ρσεν και ευχη αυτου [επ αυτω και θυ]
ει διεφθαρμενα τω κ̅[ω̅ διοτι βασιλευς]
μεγας εγω ειμι λεγει [κ̅ς̅ παντοκρατωρ]
και το ονομα μου επιφ[ανες εν τοις εθνε]
1 σιν και νυν η εντολη [αυτη προς υμας] II
2 οι ιερεις εαν μ[η ακουσητε και εαν]
[μη θησθε] εις την καρδιαν [υμων του]
[δουναι δο]ξαν τω ονοματι μου [λεγει κ̅ς̅]
[παντο]κρατωρ και εξαποστελω εφ [υμας]
[τ]ην καταραν και επικαταρασομαι την [ευ]
[λο]γιαν κατω και ουκ εσται εν υμιν οτ[ι]
υμεις ου τιθεσθε εις την καρδιαν υμω[ν]
3 ιδου εγω αφοριζω υμιν τον ωμον κ[αι]
σκορπιω ηνϋστρον επι προσωπα υ̅μ[ων]
ηνυστρον εορτων υμων και λημψομ[αι]
4 υμας εις το αυτο και επιγνωσεσθε δ[ιοτι]

II, **2** super κατω notas pos man 2 et fortasse in marg verba omissa

εγω εξαπεσταλκα ϋμας την εντολη[ν]
[τ]αυτην του ειναι την διαθηκην μου [προς]
[τ]ους λευειτας λεγει κς παντοκρατω[ρ]
5 η διαθηκη μου ην μετ αυτου της ζωη[ς]
και της ειρηνης και εδωκα αυτω εν φ[ο]
βω φοβεισθαι με· και απο προσωπου
6 ονοματος μου στελλεσθαι αυτον νομ[ος]
αληθειας ην εν τω στοματι αυτου και α[δι]
κια ουχ ευρεθη εν χειλεσιν αυτου ε[ν]
ειρηνη κατευθυνων επορευθη μετ [ε]
μου και πολλους επεστρεψεν εξ αδικι
7 ας οτι χειλη ϊερεως φυλαξεται γνω
σιν και νομον εκζητησουσιν εκ στο
[μα]τος αυτου διοτι αγγελος κυ παντοκρ[α]
8 [τορο]ς εστιν υμεις δε εξεκλεινατε εκ
[της α]δου πολλους ησθενησατε εν νομω
και διεφθειρατε την διαθηκην του λευι
9 λεγει κς π[αντ]οκρατωρ και εγω δεδωκα
[υ]μας εξουδε[νω]μενους και απερρ[ιμμε]
[νους εις παντα] τ[α ε]θνη ανθ ων υμ[εις]
[ουκ εφυλαξασθε τας οδο]υς μου αλλα ελαμ
10 [βανετε τα προσωπα εν τω] νομω ουχι θς
[εις εκτισεν υμας ουχι] πατηρ εις [παν]
[των υμω]ν τι οτι ενκατελι[πετε εκαστος]
[τον αδελφ]ον αυτου του βεβηλωσ[αι την]
11 [διαθηκ]ην των πατερων υμων ενκ[ατελιφθη]
[ιουδας κ]αι βδ[ε]λυγμα εγε[νετο εν τω ιηλ]

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[και εν ιερουσαλημ διοτι ε]βε[βηλωσεν]
[ιουδας τα αγια κυ] εν [οις ηγαπ]ησεν [και επε]
12 [τηδευσεν εις θε]ους αλλοτριους [εξολε]
[θρευσει κς τον ανο]ν τον ποιουντ[α ταυ]
[τα εως και ταπ]εινωθη εκ σκηνωμ[α]

8 εξεκλεινατε dele ϵ^3 man 2

[των ιακωβ και ε]κ προσαγοντων θυσια[ν]
13 [τω κω παντοκρατ]ορι και ταυτα α εμεισο[υν]
[εποιειτε εκαλυπτ]ετε δακρυσιν το θυσι[α]
[στηριον κυ και] κλαυθμω και στεναγμω
[εκ κοπων ετι αξιον επ]ιβλεψαι ει[ς] θυ
[σιαν η λαβειν δεκτον ε]κ των [χειρων]
14 [υμων κ]αι ειπατε ενεκα τιν[ος οτι κς]
[διε]μαρτυρατο ανα μεσον σου και [ανα με]
[σ]ον γυναικος νεοτητος σου ην ενκ[ατε]
λιπες και αυτη κοινωνος σου και γυν[η]
15 διαθηκης σου και ου καλλος εποιησεν
και υπολιμμα πνς αυτου και ειπατε τι
αλλο αλλ η σπερμα ζητει ο θς και φυλα
ξεσθε εν τω πνι υμων και γυναικα
16 νεοτητος σου μη εγκαταλιπης αλλ εαν
μεισησας εξαποστειλον λεγει κς ο θς
[τ]ου ιηλ και καλυψει ασεβεια επι τα εν[θυ]
μηματα αυτου λεγει κς παντοκρατω[ρ]
και φυλαξεσθε εν τω πνι υμων κ[αι]
17 ου μη εγκαταλειπητε οι παροξυνον
τες τον θν εν τοις λογοις υμων και ε[ι]
πατε εν τινι παρωξυναμεν αυτον
εν τω λεγειν υμας πας ποιων πονη
ρον καλον ενωπιον κυ και εν αυτοις
και αυτος ευδοκησεν και που εστιν ο θς
1 της δικαιοσυνης ϊδου εγω εξαποστελ III
λω τον αγγελον μου και επιβλεψεται
οδον προ προσωπου μου και εξαιφνης
ηξει εις τον ναον κς ον υμεις ζη[τει]
τε και ο αγγελος της διαθηκης α[ν]
υμεις θελετε ιδου ερχεται λεγει [κς]
2 παντοκρατωρ και τις υπομενει ημερα[ν]
εισοδου αυτου η τις υποστησεται εν τη

15 αλλο super o vid corr man 3
16 του ιηλ in ras man 1 (vid prim scr ισραηλ) | φυλαξεσθε corr α pro ε[1] man 2

οπτασια αυτου διοτι [αυτος εισ]πορευ[ε]
[ται] ως πυρ χωνευ[τηριου και ως ποια]
3 πλυνοντων [και καθιειται χωνευων]
και καθαριζω[ν ως το αργυριον και εσον]
ται τω κ̅ω̅ π[ροσαγοντες θυσιαν εν δι]
4 [καιοσυν]η και αρεσει τω κ̅ω̅ [θυσια ιου]
[δ]α και ι̅λ̅η̅μ̅ καθως αι ημερα[ι του αιω]
νος και καθως τα ετη τα εμπρ[οσθεν]
5 [και] προσαξω προς υμας ε[ν κρι]σε[ι και εσο]
[μαι] μαρτυς ταχυς επι τας [φαρμακους]

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[και επι τας μοι]χαλι[δας και επι τους ομ]
[νυοντας τω ον]ομ[ατι] μο[υ επι ψευδει και ε]
[πι τους αποστ]ερο[υντα]ς μι[σθον μισθωτου]
[και τους] κατ[αδ]υν[α]στευον[τας χηραν και]
[τους κον]δυ[λι]ζον[τα]ς ορφα[νους και τους]
[εκκλινοντας κρισιν προσηλυτου και]
[τους μη φοβουμενους με λεγει κ̅ς̅ παντο]
6 [κρατωρ διοτι εγω κ̅ς̅ ο θ̅ς̅ υμων και ουκ]
7 [ηλλοιωμαι και υμεις υιοι ιακωβ] ουκ
[απεχεσθε απ]ο των αδικιων [τ]ων π[α]τε[ρ]ων
[υμων ε]ξεκλεινατε νομιμα μου και [ουκ]
[εφυλαξασθε επιστρε]ψ[α]τε προς με κ[αι επι]
[στραφησ]ομαι [προς υμα]ς λεγει κ̅ς̅ π[αντοκρα]
[τωρ και] ειπα[τ]ε εν τι[νι] επιστρ[εψωμεν]
8 [ει πτ]ερνιει α̅ν̅ο̅ς̅ θ̅ν̅ διοτι υ[μεις] πτερνι
[ζετε με] και ερειτε εν τινι ε[πτε]ρνικαμεν
[σε οτι] τα επιδεκατα και αι απ[αρχ]αι μεθ’ ϋ
9 [μ]ων εισιν [κ]αι αποβλεπον[τε]ς υμει;
[απ]οβλεπ[ετ]ε και ε[μ]ε υμ[ει]ς πτερν[ι]
10 [ζε]τε το ε[το]ς συνε[τελεσ]θη και εις
[η]νεγκατε παντα τ[α εκφο]ρια εις το[ν]
[θ]ησαυρον και εν τω [οικω αυτο]υ εσται
[η] διαρπα[γ]η αυτου [επισ]κεψασθε δη εν

[του]τω λε[γε]ι κς [πα]ντοκρατωρ εαν μη
[ανοιξω υμ]ιν το[υ]ς καταρακτας του ου
[ραν]ου. κα[ι ε]κχεω [υμι]ν την ευλογιαν
11 [μο]υ εως του ικα[νωθ]ηναι και διαστε
[λω] υμιν εις βρω[σιν κ]αι ου μη διαφθει
[ρ]ω υμι[ν τον] καρ[πον τ]ης γης και ου μη
[ασ]θεν[ησει υ]μι[ν η αμ]πελος η εν τω
12 αγρω λεγει κς πα[ντοκρ]ατωρ και μακα
[ρ]ιουσιν υμας παν[τα τα] εθ[νη] διοτι εσεσ
[θε] υμεις γη θελη[τ]η λεγ[ει κ]ς παντοκρατωρ
13 [εβ]αρυνατε επ εμε τους λογους υμων
[και ειπατε εν] τινι κατελαλησαμεν
14 [κατα σου ειπατε ματα]ι[ος] ο [δ]ουλευων θω
[και τι πλεον οτι ε]φυλαξαμ[ε]ν τα φυλα
[γματα αυτου και διοτι] επορευθη[μ]εν

lacuna

p. 68

[κν και ευλαβουμ]εν[οις το ονομα αυτου και]
17 [εσονται μοι λεγ]ει [κς] παν[τοκρατωρ εις]
[ημεραν ην εγω ποιω ε]ις π[εριποιησιν και]
[αιρετιω αυτο]υς ον τ[ρο]πον [αιρετιζει ανος]
18 [τον υιον αυτου τ]ον δου[λευοντ]α αυ[τω και]
[επιστραφησεσθε και οψεσθε ανα μεσον]
[δικαιου και ανα μεσον ανομου και ανα με]
σο[ν του δουλευοντος θω και του μη δου]
1 λε[υοντος διοτι ιδου ημερα ερχεται και] IV
ο[μενη ως κλε]ιβανος και φλε[ξει αυ]
τ[ους] και εσοντ[αι] παντες οι αλλο[γενεις]
[και π]αντες οι πο[ιο]υντες ανομα [καλαμη]
[και α]ναψει αυτους [η ημερα η] ερχομ[ενη]
[λεγει κς παντ]οκρατ[ωρ] και ου μη υπο[λει]
2 [φθη εξ αυτω]ν ριζα [ου]δε κλημα και [ανα]
τελ[ε]ι υμι[ν τοι]ς φοβουμενοις το [ονομα]
μου ηλιος [δικ]αιοσυνης και ιασις ε[ν ταις]

πτερυξι[ν αυ]του και εξελευ[σ]εσθε κ̣[αι]
σκιρτησε[τε] ω̣ς μ̣ο[σχ]αρια ε[κ δ]εσμων
3 [α]ν̣ειμενα̣ [κα]ι κα[τα]πατη[σε]τε ανομ[ους]
[κ]αι εσοντα[ι σ]π[οδο]ς̣ υποκ[ατω] των π[ο]
[δ]ω̣ν υμων ε̣[ν τη η]μ̣ερα η̣ εγω ποιω λ̣[ε]
4 [γει] κ̅ς̅ παντ[οκρατω]ρ και ιδου εγω απ[ο]
σ̣τ̣ελλω υ̣[μιν ηλιαν] τ̣ον θ̣ε̣[σ]β̣ειτην̣
πριν ελθειν ημεραν [κ̅υ̅] τη[ν μ]εγαλ̣[ην]
5 και επιφανη ος αποκ̣ατα[στησει καρδι]
αν πατρος προς υ[ιον κ]αι καρδ̣[ια]ν α̅ν̅[̅ο̅υ̅]̅
προς τον π̣λ̣η̣σιο[ν αυτ]ου μη ελθω κ̣[αι]
6 παταξω την γ[ην αρδ]ην [μ]νησθη̣[τε]
νομου μωυση̣ [του δ]ουλ[ου μου] καθ[οτι]
ενετειλαμην [αυτω ε]ν χω̣[ρηβ] προς [παν]
τα τον ι̅η̅λ̅ προ[σταγμ]α̣τ̣α̣ και δικαιωματα

[ΜΑΛΑ]ΧΙΑΣ Ι̅Β̅

προφ(ητων) κηρ̣υ̣[.]ει[.........]
ε̅ ολοκο(τινων)

p. 1

b)] ται [ ] ουαν [ ] βου [ ]τεχ[
] σθα [ ] ε [
δ[ ]ει[ ] τιο [ ] αν[
α[ ]ιζ[ ] υπ[ ] τ [
α[ ]νο[ ]ω[ ] νδ[ ] κολ [ ] ε [ ] ν [
] ασα[ ] ιδ[

c)] το[
] τουδ[ ] οντο [ ] ραιμ[ ] βαι [ ] ω[ ] εν[
] αιην[ ] ο [ ] ξ[
] τ[ ] ταιστ[ ] εμ[ ] θαη[ ] ον[ ] πι[ ] αει[ ] τα[
] ν[ ] α [ ] π[ ] ση[ ] ν[ ] κ[
] ιοω̣[ ] του[ ] εε[ ] φ [
] πλ[ ] ω[ ] εν[ ] φ[

] ηω[ ] ζ[ ] π[ ] ειψ[ ] ρ[ ] ατε[
] σαι[
] ω[ ] τε[ ] π[ ] ρα[ ] ιυ[ ] ιη[ ] εισ[ ] ει[
] ε[ ] αυτ[ ] ω[ ] μ[ ] ει[ ] εν[
] εα[ ]αβ [ ]φ[
] ωτ[ ] αενμο[ ] κ[ ] ηαι[ ] υμι[ ] ειαδ[ ] ετ[ ] κ[
] τ[ ] ησπ[
] η[ ] υ[ ] απ[ ] ι[ ] ιξ[ ] θει[ ] τα[ ] εκ[
] αδε[ ] η[ ] υθ[ ] θ̅ς̅[
]νομ [
]η [

p. 2

b)]ται[ ] κ [ ]στ [ ]ει . [ ] ο[ ] αρ[ ]και
]δ [ ]ν . [ ] ον[ ] θ⌈] ν
] . . . . [ ] . ος[ ] αι
] κ̅υ̅ . ει [ ] ι [ ] . ε[ ]αν [ ]τ[ ] εντ[
]θα . . . [ ] . . [ ]οκ[

c)]μ [ ]νη [ ]επ [ ]ηνγην [ ]σω [ ]ω [
]ιβ [ ]υι [ ]κ [ ]τια [ ]απα [ ]τιστι [
] . α[ ]ελ [
]ι [ ]ντο [ ]νοι [ ]ον [ ]τν [ ]τιω [
] π [ ] η [ ] οι [ ] ελ [
] αι[ ] και [
] ν [ ] ιη [
] εν [
]ιασ [ ]ηγ [ ]ωσ [ ]μ [ ]υνη [ ] υ[
]η [ ]εα [ ] η [
]αι[ ]ωσ [ ] τ [[ιη [

VIII. NOTES

It seemed desirable to present to the reader the text of W unobscured by notes and discussions. The first-hand reading always stands in the text, the second- and third-hand corrections are given at the foot of each page. In these notes I give such parallels as seem helpful for the interpretation of the less common readings as well as all matters connected with the arrangement of the fragments and the readings of the text. In order that the comparison with other texts may be easier the citations are to chapter and verse. These are followed by the text of W undesignated and with the end marked by a colon; the words in parentheses contain no variants but are added in order to show the location in the verse; thereafter come the parallels and discussion.

Greek MSS are cited by numbers as given by Rahlfs in Vol. 2 of the Mitteilungen des Septuaginta-Unternehmens. Collations by Holmes and Parsons were used, but verified wherever possible. In all cases where MSS are assumed to support the text of Holmes and Parsons because not cited for variants I have bracketed, questioned, or stated that the readings of the MSS in question were inferred from the silence of Holmes and Parsons.

Readings from MSS 403, 407, 410, 449, 456, 490, 534, 538, 544, 576, 710, and 711 were taken from the apparatus of the Septuaginta-Unternehmen in Goettingen, to which I was given access by Professor Rahlfs, and most of the Holmes and Parsons collations were verified or corrected from the same source. Mss 86 and 91 were collated anew from photographs. Mss Q and Y were reëxamined in many doubtful passages and MSS V and Γ in a few.

Old Latin readings are cited from Oesterley's articles in Vols. V and VI of the Journal of Theological Studies. The Bohairic is taken from Tattam's edition, the Sahidic from Ciasca's, and Wessely's edition of the Achmimic was used in my earlier studies. For all of these but particularly for the Achmimic I was able to use in my proofs compari-

sons and corrections made by Professor C. Schmidt while studying the Vienna manuscript of the Achmimic. All other Versions are cited from Field's Hexapla or from Holmes and Parsons.

Hosea

XIV, 8 ως (αμπελος): seemingly omitted only by B* Q.
[το μνημο]συνον: the article is inferred from the space. Only B 22 48 233 omit.
9 εγω κατισχυσω: = most MSS and Vers. but against B Q[a] etc. which omit εγω.

Amos

I, 2 [την φω]νην: the article or three other letters are required by the space. It is not found elsewhere but compare Ach and Boh, which give the possessive pronoun by a prefix, the first letter of which corresponds in gender and number with the definite article.
ποιμενων: ποιμνιων in Q 42 46 86* 711 Arm Ach Boh.
3 εν²: with most MSS; omit A 87 91 97 130 153 310 311.
10 τα θεμελια: omit τα A V 26 46 49 62 86 106 147 233 310 410 711.
11 [διωξαι]: against 40 42 Compl καταδιωξαι.
μητραν: with A Q Y 22 26 36 40 48 49 51 86 95 106 153 185 198 534 Compl Ach Boh Goth.
[της γης]: I have inserted the article with MSS 49 51 311 Ald in order to fill the line. It is the simplest change but naturally not the only one possible.
φρε[ικην αυτου και το ορμημα]: all other MSS add αυτου after ορμημα, but here there is insufficient space. Either the first or second case of the possessive must be omitted.
15 αυτων¹˒²: only the second case is sure, but I have assumed that W was consistent. Q[mg] quotes αυτου for Aquila, Symmachus, and Theodotion and it is found in 86² and the Lucianic MSS.
II, 1 ημεραις: all other MSS read ασεβειαις.
[επι τεσσαρσιν]: even without the article the line is crowded. Only Compl omits it.

2 *θεμελ[ια]*: the article is omitted also by A Q Y, and practically all the minuscules.

εν [τη] αδυνα[μεια]: the article is omitted by all other MSS. Ach and Boh have the indefinite article.

3 There seems no space for *και*[1], though it is nowhere else omitted. It is possible to transfer three letters from the beginning of this line to the end of the previous line and so insert *και*, but it would make an unusual line.

3 *[πα]ντ[ας τους αρχον]τας*: = A Q* 26 40 49 106 130 153 198 233 239 240 410 534 Compl Ach Boh.

— *αυτης*[2]: = 40 147 153. Many MSS have *αυτου*.

4 *ενεκα*: = B Q V 87 91 130 239 311 403 490 538 (68 97 114 240?)

7 *β[εβ]ηλωσω[σιν]*: against *βεβηλωσιν* of B V Ach Boh and *βεβηλωσουσιν* of 86 534.

— *[αυτου]*: also omitted by 153 Compl Ach Boh and Basil.

10 *ημας*: a manifest error of the first hand but not corrected till a late hand.

11 *οι υιοι*: article omitted by all others except 62 147 Boh.

13 *κυλειετε*: the error is an itacism, though it produces a different form of the verb. I generally omit such errors from the discussion.

14 *[σ]ωση*: probably correct; only A B Q* 26 86 91 410 have *σωσει*.

15 *ουδε*: with A B Q^{text} V 26 106 198 233 239 403 407 410 534 Boh; against *και* of the others.

μ[η σωσε]ι: = B V 26 86 91 239 410.

16 — *ο κραταιος ου μη* = A Q 26 49 68 87 91 97 106 130 198 228^{mg} 233 240 310 311 534 Compl Ald. Others omit part.

I have not been able to supply the lacuna here with any degree of probability, though it seems possible that an alternative translation from Aquila or Symmachus, or a repetition from the first part of the line, was placed in the margin of the parent MS and from there came into the text. The space fits well with *ο [κραταιος φευξε]ται [και ο γυμνος διωξεται αυτου]*, but I have found nothing approaching it in any MS or Version.

III, 2 φυλων: article is omitted by B V 22 26 36 48 49 51 62 86 95 106 130 147 185 233 311 Compl.

της γης: only B seems to omit the article.

5 την γην: της γης in A 26 87 106.

6 — μη: only B seems to insert the extra negative.

7 ποιηση: against ποιησει of B Q 26 87* 106 147 239.

παιδειαν: = B (40 68 130?) Compl. All others add αυτου.

9 απαγγειλ[ατε]: with most MSS against αναγγειλατε.

τας χωρας: against ταις χωραις in Q^a 40 42 46 86 410 711 Compl. = Mass.

[της αιγυπτου]: the reading is uncertain. Certainly the article was not omitted as in A, but εν τη αιγυπτω of Q^a and most minuscules is possible.

την καταδυνασ[τειαν]: = A Q 26 36 46 49 86 106 198 228^c 233 310 403 407 410 534 711 Boh.

10 εσται: against εστιν of Q^{mg} 26 Compl.

εν[αντιον αυτης]: the space would fit ενωπιον equally well.

11 την ισχυν: = Y 22 36 40 46 48 51 62 86 95 147 185 407 711 Others omit the article.

12 λωβον (for λοβον): = 46 86 87^c 130* 711.

φυλης: thus most MSS. B and V (40 68 240?) prefix the article.

— και: = 36^2 95 114 185.

ιερευς: the singular finds no support and was corrected by the second hand. Many MSS read κλινη or combine.

14 εκδικω: against εκδικησω of A Q 40 42 68 86* 87 91 97 106 153 228 240 310 Ald Boh.

15 συγχεω: = A B^c Q^a 26 106 198 233 403 407 410 534; 86^{mg} quotes it from Symmachus.

[οι ελ]εφαν[τινοι]: the article is added by Q^a Y 22 36 42 46 48 51 86 130 239 311 407 538 711.

οι[κοι ετε]ροι: = A Q V Y 22 26 36 42 51 62 68 87 91 95 97 106 130 147 153 185 198 228 233 534 Compl. Others transpose or omit one.

κ̅ς̅ [ο θ̅ς̅]: the addition of ο θ̅ς̅ is required by space and is found in Boh; Ach and Sah do not exist for this portion.

IV, 1 πτωχους .... [πεν]ητας: words are transposed in A Q 26 49 106 198 233 407 410 534 764, and seemingly in Boh.

[ημιν]: + οινον man 2: = Arm.

2 [διο]τι: A 87* 130 311 read οτι.

[υ]ποκεομενο[υς εμβαλουσιν]: omit A Q* 26 40 49 106 233 410 Compl Mass.

[$\overline{κς}$ + ο $\overline{θς}$]: addition required by space, found only in Mass.

3 ραμμαν: I find this spelling reported only for MS 198; it is a little indistinct in W.

[$\overline{κς}$ ο $\overline{θς}$]: although in lacuna this reading is practically certain. It is supported by A Q 26 36 40 42 46 86[mg] 106 198 233 239 403 407 410 711 Compl.

4 [εισηλ]θατε: against εισηλθετε of Q*Y 22 36 40 42 48 49 51 91 95 130 153 185 311 403 407 410 490 534 710 711 Compl.

βεθηλ: this spelling is reported for V 26 62 86 130 147 311 538 Boh.

η[νομησατε]: I so restored with A Q Lucianic MSS and a few others, but probably wrongly, as the nearer relatives of W read ησεβησατε.

εις πρωι: the article is omitted also by 40 Compl Boh; cf. 93.

τριτην ημερα[ν]: = Symmachus (cf. 86[mg]) Boh.

5 απα[γγ]ειλατ[ε]: = A Q* Y 22 26 36 40 42 46 48 49 51 62 86 95 106 114 147 185 233 239 403 407 410 534 711 Compl.

ιμησατε man 1 is for ημησατε (ye have reaped), which seems out of place here. ηγαπησατε of man 2 is an adaptation to the Hebrew. As both first and second hands have the second person followed by the vocative, it is probable that the parent MS had the correction written above and the first scribe misread it, so that we have really but one reading here. There seems no valid reason for the deletion of ταυτα, so that correction perhaps comes from a later hand.

— οι: the omission is necessary as υιοι is here vocative; yet 91 153 239 410 490 Compl agree, though they do not have the second person of the verb. It seems a remnant of the same old error.

7 τρυγητου: against θερισμου of Aquila, Symmachus, Theodotion = Q[mg] 86[mg] 62 147 153 and Lucianic MSS.

βρεξω^3: omit επ αυτον of A Q 26 40 42 49 106 198 240 534.
ξηρανθησονται: the plural is an unsupported error due to accommodation to the following verb.
ουκ επ[ιστρεψ]ετε: the future finds no support.
10 υμων (for σου): this makes the pronouns consistent in the verse and agrees with the Hebrew. It is supported only by 40 86* Compl Boh Arm Hieronymus.
υμων^3: = B V Q^{mg} 87* 91* 130 239 311 490 538 Compl (40 42 114?).
12 [ιηλ + πλην] οτι ουτως ποιησω σ[οι]: this is repetition from the previous line and may have come in by comparison with some MS which had the phrase in wrong order; cf. the omission in 95 185.
13 [διοτι ιδου εγω]: no omission is possible here, so W probably agrees with A B^c Q and most cursive MSS.
π[οιων]: B alone has the article.
κ[αι επιβα]ινων: only B 239 omit και.
V, 1 The text in this lacuna is supplied from Q 46 86 711 etc. and agrees well with the space, but I would not defend it.
2 αυτης: B alone has αυτου. Several omit.
3 διοτι: B has δια τουτο.
κ̅ς̅ [κ̅ς̅]: there is perhaps room for the second κ̅ς̅ found in most MSS. If we suppose the letters a little more spaced, thirteen would fill the lacuna. There are thirteen letters missing in the line above and fifteen in the line below. That would allow the omission of κς^2 as in MSS 40 86 62–147 153 95–185 and in the Lucianic so often related to W.
4 ζησατε: this may be compared with ζησετε of 40 Compl which W^2 also has. All other MSS have ζησεσθε.
5 βαιθηλ is the spelling here twice, as in the best MSS.
αναβαινετε: = A Q 26 42 49 95 106 114 153 198 233 240 407 410 534.
— ως: = 22 48 51 62 147* 233.
6 ζη[σατ]ε: B* has ζητε.
καταφαγετα[ι]: = A Q 26 49 68 97 106 198 233 410 534 538 Ald.
7 ι̅η̅[λ ο ποιω]ν: = B V 87* 91 130 311 490 Compl (40 68 95 97 114 185?). There is no room for an addition.

8 *ποιων*: W omits the article with A Q* 26 49 106 198 233 410 534.

σκιαν θανατου: = Q^mg 22 36 42 48 51 62 68 86 87 91 95 97 114 130 147 153 185 228 239 240 310 311 etc. Cf. also Hieronymus who translates the Hebrew "umbra mortis." The uncials have little support in omitting *θανατου*.

πασης (*της γης*): = 26 42 Boh Athanasius, ad Psalm. 32, 7, Theodoret., ibid.

(*κς*) *ο θς παντοκρατωρ*: only B V 130 311 (40 310?) omit.

9 *επ* (for *επι*): = B Q* 22 36 48.

11 *εις κεφαλας πτωχων*: = A Q* 26 49 86^mg 106 198 233 239 534 Boh.

και ([*αμ*]*πελων*[*ας*]): = A Q V 26 49 106 233 403 407 410 534.

φυτευσετε: = A (Q*) 42 49 106 198 233 240 403 534 Boh Cyril Alex.

οινον: only Q* 46 86 711 support in omitting the article.

εξ: = B Q 42 46 86 130 311 538 711; others omit.

12 *καταπατουσαι*: = B Q^mg 130 239 311. Q^mg adds *οι ό* (the Septuagint).

αλλαγματα: B (239) 407 *ανταλλαγματα*; V Y 22 86 (240), *ανταλαγμα*.

πενητας: Q* 40 42 233 Compl Arm, *πενητα*.

13 I have supplied the lacune [*π*]*ονη*[*ρος*] with the majority of the MSS; the genitive plural would crowd the space as *ω* always takes more room.

15 *υμας* (*κς*): this addition is found only in the margin of 86, where it is not referred to the other translations. It is not found in the Hebrew and there is a lacuna in Ach, the usual supporter of W in rare readings.

περιλοιπους αυτους (for *τους περιλοιπους*): this seems the result of an attempted correction in the parent. The pronoun should have been the substitute for the whole object, but both were inserted with the omission of the article. There is no other MS authority for either change.

ιωσηφ: the omission of the article is supported only by Compl. It may have been caused by the insertion of *αυτους* just discussed.

16 — *ταις*^{1}: = A Q 46 49 51 62 86 87 91 95 97 130 153 185 198 228 233 310 311 407 410 490 534 538 711 Compl Ald Cyril Alex.

— *ταις*^{2} = A Q Y 22 26 36 48 49 51 62 91 97 147 153 198 228 233 310 403 407 410 490 534 538 Ald Cyril Alex.

There does not seem to be room for *ουαι*^{2}; it is not omitted elsewhere.

17 *διελευσο*[*μαι*]: = Q Y 22 36 40 46 48 49 51 62 86 95 147 153 185 198 403 407 410 490 538 711 Cyril Alex.

18 *και* (*ινα*): = Y 22 36 46 48 51 62 86 95 147 185 403 711 OL Boh Mass.

— *του* (*κυ*): = V 46 62 147 153; Compl omits both.

19 *οταν* (for *εαν*): = A V 62 147 240 407 Justin Mar.

φυγη: against *εκφυγη* of A V Y 22 26 36 42 46 48 49 51 62 86^{2} 95 106 147 185 233 239 410 711 Justin Mar.

απερεισηται: = B V 62 147; Q*, the Lucianic MSS and some others have *απερισηται*.

επι: A has *προς*; Q 26 49 106 147 198 233 410 534 538 *εις*.

20 *αυτη*: so most MSS; W^{2} prefixes *εν* as MS 153; Q 22 36 48 62 95 130 147 185 311 Justin Mar. have *αυτης*; 40 86 Compl Boh and OL^{Beatus} omit.

21 *απωσομαι*: = 91 153; cf. 87* 490 *απωσωμαι*.

— *θυσιας*: found only in A B V 26 106 239 OL^{Beatus} and inferred *ex silentio* H & P for 42.

22 *και* (*εαν*): = A Q 49 106 198 233 403 410 534 Cyril Alex.

[*τα ολοκα*]*υτω*[*ματα*]: space requires the insertion of the article, though found only in A 106 Justin Mar. Boh has the indefinite article.

25 — *εν τη ερημω*: = 240 Compl. Note the transposition of neighboring words in A Q and many others.

ετη οικος ιηλ: A Q 26 36 46 49 86^{mg} 106 198 233 407 410 534 711 Chrys Cyril Alex Justin Mar add *λεγει κυριος*.

26 *αυτων*: = B V 26 40 42 106 130 153 198 233 239 240 311 403 407 410 534 538 Compl OL Mass.

και (*τους τυπους*): the conjunction is not found elsewhere, but is an easy insertion by a reader, who did not see that the last two phrases were in apposition.

VI, 2 (παντες) εις χαλανην: = Justin Mar Mass Vulg, which omit παντες, and 86 240, which omit παντες και ιδετε. The Lucianic MSS and several others add after και ιδετε.

διελθετε: against διελθατε of A B Q* 26 198 233 240 534 and ελθετε of 130 239 311.

ημαθ: this spelling is found in 46 86* 407 711.

διελθετε (for καταβητε): cf. Q[a] 86[mg] Boh. This error was due to a transposition of the previous διελθατε phrase, as in Q, but when that was restored in its proper place, the repetition crowded out the following phrase, as in W and 86[mg].

3 [ερ]χομενοι: the essential letter is missing; I have restored with most MSS.

4 μεσου: omitted by A V 26 49 106 130 311 Compl.

5 [εσ]τωτα: against εστηκοτα of B V 40 407 Compl.

8 διοτι: against οτι of A 26 49; cf. ϫⲉ of Ach Boh.

αυτου: against αυτων of A 26 42 49 106 130 153 311.

($\overline{κς}$) [ο παντοκρατωρ]: Mass and some Greek MSS have the epithet but in an added phrase.

9 δεκα (omit ανδρες): = B V Ach. Note omission of δεκα in Compl.

και[2]: omitted by A Y 22 36 46 48 51 62 86 95 106 147 185 711.

10 αυτων[1]: only B prefixes οι.

12 [υμεις]: required by space; = A Q* 26 36 49 106 198 228 233 403 407 410 534 Boh Mass.

14 του (ιηλ): = A Q 26 62 106 147 198 233 239 403 407 410 534 710 Compl Boh.

Omit λεγει $\overline{κς}$ των δυναμεων of BV 239 and the substitutes of the Lucianic MSS and others.

εμαθ: man 2 adds above πολιν. This is a good example of an explanatory gloss by a reader; it may even have appeared in the parent MS.

VII, 1 $\overline{κς}$: BV and few add ο $\overline{θς}$ with Mass.

ακριδος ερχομενης εωθινης: cf. Compl ακριδων ερχομενης εωθινης, which looks like a combination of the W reading with the regular text.

4 κ̅ς̅^{1}: A 22 26 36 51 62 106 147 Goth Vulg add ο θ̅ς̅ with Mass. Q^{a} and others repeat κ̅ς̅.

[κ̅ς̅^{2}]: there is no room for the additions of Lucianic or Hexaplaric MSS.

μεριδα: B V 46 86 97? 239 711 add κ̅υ̅.

5 κ̅ε̅ κ̅ε̅: B V 86* 130 311 538 Boh omit one.

6 κ̅ς̅: the Lucianic MSS add ο θ̅ς̅ with Mass; Q^{a} 68 87 91 97 153 228 310 403 490 Ald Arm add κ̅ς̅.

7 (ιδου) ανηρ: omitted by B Q* 40? 49? 130 198 239 311 534 538; 86^{mg} 40 Compl have ο θ̅ς̅.

8 ειπα: against ειπον of Q^{a} 22 36 42 48 51 62 95 147 185 228 407.

προσ[θω]; there is not space for προσθησω of A Q and a few minuscules. W finds no support in the omission of εγω. 310 transposes.

[εν μεσ]ω: against εις μεσον of A Q* 26 49 198 233 403 407 456 534 710.

λαου: Q 49 147 403 Boh prefix του.

9 εξερημωθησονται: = A V 42 46 86 106 711.

και^{3}: omitted by all others.

10 απαντας: = A Q* 49 86^{2} 106 198 233 403 410 456 534 710.

11 ιεροβααμ: there is no support for this misspelling.

12 εκχωρησον: συ added before or after by B, the Lucianic MSS and few.

13 μη προσθης: the last three letters are in an erasure but by the first hand. The first form was certainly one, probably two letters, longer. It probably agreed with the best supported reading προσθησεις. The correction is supported by A Q* V 49 62 106 147 198 233 403 407 410 534 710 Compl Cyril Alex. All except V also support in prefixing μη.

14 αλλ: = 46 62 86 87 91 130 147 311 490 534.

15 (προς) εμε: all other MSS have με.

προβατων: B alone has προφητων.

ιηλ: A 26 36 49 86^{mg} 106 710* Boh Sah Cyril Alex prefix του.

16 προφητευσης: all others read προφητευε.

17 − κ̅ς̅^{3} against B 87 91 403 490 538 + κ̅ς̅, while Mass supports κ̅ς̅ ο θ̅ς̅.

VIII, 1 omit ιξευτου to ιξευτου: = 62 87 91* 97 130 228* 310 490.
του ($\overline{\iota\eta\lambda}$): = V 46 86 711 Compl Boh.

2 ουκετι μη προσθω: = A Q* V Y 22 49 51 62 86 95 147 185 198 233 239.
του μη παρελθειν: all others omit μη.

3 ολολυξουσιν αι στροφιγγες και ([τα φ]ατνωματα): cf. Sah which also seems to have a doublet. Aquila is the source of αι στροφιγγες and so probably of the plural verb, though it is quoted only from Symmachus (ολολυξουσιν αι ωδαι). This MS tradition seems to have had the Aquila phrase inserted as a gloss without the deletion of the regular Septuagint form. A later copyist combined the two.
— $\overline{\kappa\varsigma}^{2}$: against B Q^{c} V 87 91 403 490, and perhaps 42 68 97 153 310 to be inferred from the silence of H & P.
επιριψω: thus A Q* 91 198 538.

5 [λεγον]τες: = B V 40? 46 68? 86 87 130 153? 311 403 490 711 Compl, which omit the article.
θησαυρους: B Q^{mg} 40? 68? 86* 87 91 130 239 240? 311 490 Compl Sah have the singular.
του μεγαλυναι: the article is omitted by A 26 49 95 185 233 403 410 710.
σταθμια: = A (Q*) 26 49 106 407 410 534 538 710.

6 και^{1}: apparently omitted by all others except B Y.
ταπεινους (for ταπεινον): apparently no authority except Mass, though 46 86 130 239 311 711 Sah? have πενητας.
αντι: ανθ is found in Q^{a} 86* 46–711 130–311 87–91 the Lucianic MSS etc.
[παντος γε]νηματος: = A B Q V 86^{mg} (42 49 106 240?).

7 καθ: against κατα της of B; κατα V 106; κατ A.

9 $\overline{\kappa\varsigma}$ ο $\overline{\theta\varsigma}$: = A Q 26 36 46 49 86 106 153 198 233 239 534 710 711 Boh Mass.

10 εις (πασας): all others omit the preposition.
θρηνους: = 40 42 86^{mg} Compl.; cf. 87*.
αυτον: Q^{a} 26 62 87* 91 147 153 403 have αυτην (= Mass).

11 αι (ημεραι): unsupported; cf. the indefinite article in Sah Boh.
αρτου: against the plural of B, the Lucianic MSS and a few.
αλλα: against αλλη of Q^{a} the Lucianic MSS, 91.

12 σαλευθησονται: = B Q^{mg} 46 86^2 87 91 130 233 239 311 490 534 538 710^c 711 (68 114 153 240?).
εως: = A Q* V 26 49 86 106 198 233 240 311 Compl.
$\overline{κυ}$ = B Q 22 36 40 46 48 49 51 62 86 95 130 147 153 185 233 311 403 407 410 456 534 538 710 711.
14 αγιου (ιλασμου): there is no support for the addition of the adjective. It may have been inserted as a gloss by one who misunderstood ιλασμου as a temple or place.
— $και^1$: = 198 233 Ach Sah OL.
ο $\overline{θς}$: = most MSS; A 26 46 49 86 106 711 prefix $\overline{κς}$.
βηρσαβεες man 1, corr. man 2: cf. Sah βηρσαβες, Boh βηρσαβεε; W looks like a conflate of the two.
ουκετι: = V 40 42 86^{mg} 198 Compl.
IX, 1 ιλαστηριον: against θυσιαστηριον of A Q* Y 26 46 49 86 106 130 147 198 228^{mg} 233 239 240 311 534 538 710 711 Arm Euseb.
σεισθησονται: = Q* 198; cf. the other Versions and Mass.
— και (ου μη): = Q*; others vary between και ου μη, ου δε μη, ουδ ου μη.
2 κατορυγωσιν: against κατακρυβωσιν of B 239.
— και: = Compl Ach Sah; cf. 147 153 omit και εαν.
3 εγκρυβωσιν: = A Q V 26 46 49 86* 198 233 407 710 711.
καταλημψομαι: = 534; cf. 40 επιληψομαι: (Ach Sah?).
4 τους οφθαλμους: A 26 42 106 το προσωπον.
5 πασης (της γης): = 86^{mg}, but in reversed order.
6 There is no support for the first-hand reading αυτης; 40 Compl omit.
αναβασιν: = A B Q* V 26 40? 46 49? 86 106 198 233 240? 407 456 534 710 711 Compl.
της θαλασσης: article omitted by A 26 62 106 130 198 233 311 407 456 534 538 710.
προσωπον: against προσωπου of A Q 22 26 36 46 48 49 86 106 240 711 Compl.
$\overline{κς}$ παντοκρατωρ: = B V 40? 49? 87 130 311 407 Ach Sah Compl.
7 οι ($υιοι^1$): = V 311 Ach Sah Boh.
εμοι: B alone seems to have εμου.

καπαδοκιας man 1: this spelling in V 22 26 36 62 490 534 710; corr. man 2.

8 $\overline{\iota\eta\lambda}$ (for ιακωβ): = A 26 49 86[mg] 106 407[text].

9 ιδου (εγω): B V 114? 239 534 omit.

λικμιω: = Q* 26 46 86 106 198 233 407 534 710 711 Cyril Alex.

του ($\overline{\iota\eta\lambda}$): = A 26 46 49 86 106 198 233 534 710 711 Compl Ach Sah Boh.

λικνιζεται of man 1 has no support; man 2 restored the accepted text.

λικνω man 1: = B; λικνιω man 2 has no support, but cf. λικμιω in 22 36 48 62 147.

πυρω (perhaps πυρῶ): man 1 seems at once to have recognized as a gloss and partly erased; then man 2 deleted. It was suggested by the comparison of sifting the people with a sieve (as grain); the thought would come to one reading the Greek quite as readily as if he were comparing the Hebrew. The long insertion τα πεπτωκοτα ····· ανοικοδομησω comes from verse 11. It had been omitted there in some MS by *homoioteleuton* and when supplied in the margin was misplaced. It seems deleted here by a decidedly later hand, probably the reader who compared some passages with the Hebrew.

10 ουδ ου: = A Q 26 42 49 62 106 147 198 233 239.

γενηται: = A B Q V 26 46 106 198 233 407 534 710 711 (40 42 49 240?).

καταπεπτωκυιαν: = Q*.

(ανοικοδομησω[1]) αυτην: added only in W, apparently from imitation of ανοικοδομησω[2] αυτην.

12 οπως: A 36 42 49 106 130 228 239 311 403 Constitut Apost add αν.

εκζητησουσιν: the future is found also in Q[a] 86* 239 534.

$\overline{\alpha\nu\omega\nu}$: A 26 49 105 106 198 407 456 534 Constitut Apost add τον κυριον.

($\overline{\kappa\varsigma}$) ο $\overline{\theta\varsigma}$: = A 26 46 49 86 106 311 711 Boh.

13 αμητος: = BQ* 62 147 198 239 240? 403 407.

βουνοι: no other MS omits the article.

14 *λαου*: A 26 40? 42? 46 49? 86 91 106 407 711 (95 114 185 240?) prefix the article.

καταφυτευσουσιν: = A B Q* V 40? 46 86 91 198 233 407 534 710 711 etc.

φυτευσουσιν: = B Q* 26 49 86 233 534 710.

τους καρπους: = B 49; cf. 86 711[c] *των καρπων*.

15 [*γης ης*]: = B 26; all others add *αυτων*.

Micah

I, 1 *του μωραθει*: = A Y 49 407 490 538 (Q* 26 36 42 86 106 198).

ιωθαμ: = 407*; cf. Mass.

βασιλεων: A 36 46 62 106 147 *βασιλεως*.

υπερ: against *περι* of Q V 42 68 86[mg] 87 91 97 130 153 198 228 233 310 311 456 490 534 538 710 Compl Ald.

Omit *περι*[2] = 36 46 49 86 87 91 97 228 310 407 490 711 Ach Sah Mass.

2 *λογους*: = A B Q[text] 26 46 49? 86 106 153? 198 233 407 456 534 710 711 Ach.

εσται: Q[mg] 68 87 91 97 228 310 311 490 *εστω*.

— $\overline{κς}$[2]: = A Q* 68? 106 130 198 233 239 311 407 534 538 710.

3 *και καταβησεται και επιβησεται*: = B[a] Q* etc.; A 26 49 106 198 534 710 omit the first member; B* Q V 46 456 711 omit the second.

υψη man 1 with most MSS; *υψηλα* man 2 = Q* 534.

5 *δια μαρτυρ*[*ι*]*αν* man 1, without support; *δι αμαρτιαν* man 2 with all MSS.

παντα ταυτα: Q* 46 456 538 transpose; cf. Coptic.

του ιακωβ: = B Q 26 40? 46 86 198 233 239 407 534 710 711.

ου: against A Y 22 26 36 40 42 etc. *ουχι*; *ουχ η* H & P text.

6 *εις*[1] man 1 with most MSS; *ως* man 2 with A 40 87[mg] 147 153 228 310 456 Arm Ach Sah OL Mass.

7 *κατακοψουσιν*: Q* 130 311 *κοψουσιν*.

συνεστρεψεν: *κατεστρεψε* 40 62 147 Compl; *επεστρεψε* Q[mg] and Hexaplaric.

8 *θρηνησει*: Q[mg] V 68 87 91[2] 97 130 228 310 311 456 538 Ald *πενθησει*.

ποιησεται: A 46 86 106 228 239 711 Arm prefix *και*.
ωσει: all other MSS *ως*.
9 *του* (*λαου*): cf. Coptic; all Greek MSS omit article.
10 — *γην* man 1: no support.
καταγελωτα^2: prefix *εις* Q^a 22 36 48 51 62 (86) 95 147 185 228 (240) OL.
11 (*καλ*[*ως*) *καθελω*]: this addition required by space is taken from Y 22* 36 48 51 62 95 147 185 240 407 Sah.
(*εξηλθεν*) *αφ υμων*: no support for this addition, but cf. below *λημψεται εξ υμων*.
και (*οδυνης*) man 1: all MSS agree with man 2 which omits.
13 *αυτης*: = A 26 106 130 311 Ach Sah OL^W. Many omit, the rest have *αυτη*.
14 *κενα εγενετο*: = A Q* 26 106 153 198 233 456 710; cf. V 40 42 49 407 534.
ισραηλ: = A Y 22 36 42 48 51 62 86* 87 91 95 106 130 147 185 310 311 403 410 490 538 Compl.
15 *αγαγωσιν*: against *αγαγω σοι* of Q^{mg} Y 22 36 46* 48 51 62 68 87 91* 114 147 310 490.
(*κληρονομια*) *σου*: = 40 42 Compl Sah (cf. Ach = *κληρονομια αυτου*).
ιηλ omitted by third hand; no support, but cf. *σιων* of Aq. Sym. Theod. found in many Greek MSS.
16 *χηριαν* man 1: = (A) B* Q* V 22^2 (26) 40? 49? 106 114? 233 407 456 544 710. *ξυρησιν* looks like man 2 though he does not usually erase; it is supported by most later MSS but cf. Theodotion (*rasuram*).
II, 1 *οι* (*εργαζομενοι*): article is found also in Origen, Com. ad Psal. 35, 4. Cf. Ach and Sah.
2 *ανδρα*: *και* prefixed only by B Q^{mg}.
4 *μερι* man 1: = *μερει* of 26 106 407*. *μελει* man 2 with all the rest.
λεγων man 1 = most MSS; *λεγοντων* man 2 = Y 22 40 42 48 51 62 95 147 185 240 Compl Arm Vulg but not Mass.
κολυσων man 1 = 62 147 239 (456); *κωλυσων* man 2 = other MSS.
υμων (for *ημων*): = 40? 42? 46 62 86 87 95? 106 153? 185? 233 407 710 711 OL^W.

6 (τουτοις) + οι οφθαλμοι man 2: cf. οι οφθαλμοι υμων of Y 22 36 48 51 86 228[2] 407 534 Ach Sah. A Q 26 49 106 153 198 233 710 711 read τουτω.

7 ει: against ου of Q* V 22 26 36 48 51 130 228 239 456.

εισιν καλοι: Q 22 26 36 48 51 62 95 147 185 transpose; V 42 87 91* 97 228 310 omit εισιν.

αυτοις: all other MSS read αυτου.

8 αντεστη εις εκχθραν: = (except for spelling) 153 198 233 456 534 710. Compl (κατεστη); other MSS transpose. αντικατεστη in A 26 36 40 42 106[c].

9 δια τουτο (ηγουμενοι): B 538 omit; 62–147 and the Lucianic MSS read δια τουτο οι.

οικων: = 40 68 87 91* 97 153 228 233 Compl and a few others.

11 ουδενος: ουθενος in A Q 26 106 198 233 407 456 710 711.

ψευδες: = Q[a] Y 22 36 42 51 68 86 87 91 95 97 147 185 310 311 etc. Compl.

12 ([εκδε]ξομαι) αυτους: = V 407 Compl OL[W].

αυτων: B Sah αυτου.

13 εξηλθε: all other MSS εξηλθον.

III, 1 ουκ has no support.

2 οι (μεισουντες): = A Q 26 40 42 46 49 68 86 91[2] 106 153 198 233 407 456 534 538 710 711.

— αυτων[1]: no support.

3 (αυτων) απο των οστων (αυτων): = A Q Y 26 49 86[mg] 91[2] 106 153 198 233 (οστεων).

οστα: οστεα B V 239 and probably others.

εμερισαν: = 22 36* 48 51 62 95 147 185 Compl. εμελισαν all others.

κρεα: κρεας Q[a] 22 36 48 51 62 86* 97 106 130 147 228 311 538 Compl.

5 κηρυσσαντας man 2 has no support; κηρυσσοντας man 1 is right.

ηγειραν: ηγιασαν Q[mg] Y 22 42 48 51 62 68 86* 87 91* etc.

6 The omission by man 1 was due to *homoioteleuton*, υμιν to υμιν.

εστιν (for εσται[2]) = 407 Compl. The deletion of the phrase by man 2 was probably due to its being repeated correctly in the lower margin.

7 *εσται*: *εστιν* Q^{mg} 62 87 91 97 130 147 228 310 311 490 Compl.
(*ενυπνια*) *ψευδη*: = Ach Sah.
εισακουων: = B.
11 *ημιν*: *υμιν* Q* 48 185 456.
κακα: prefix *τα* A 26 Ach Sah Boh.
12 *ως*^{3}: = A Q* 26 40 106 153 198 228 233 407 456 534 538 710 Ach Sah Boh Goth Cyril Alex.
IV, 1 *του* ($\overline{κυ}$): = A B Q^c 62 87 91 106 198 233 310 534 538 710 Ach Sah Boh Origen Theodoret.
προς αυτον: = A B Q 26 40 106 153 198 407 534 538.
2 (*πορευσονται*) *επ αυτο*: = 26 49 106 198 233.
$\overline{κυ}^1$: prefix article A Q 22 26 36 48 49 51 86^{mg} 198 233 407 534 710 Ach Sah Boh Origen.
(*την*) *την*: One of the few dittographies; here caused by the change of lines.
$\overline{θυ}$ (for $\overline{κυ}^2$) has no support.
3 *ελεγξει*: *εξελεγξει* B Y 22 36 48 51? 87 91 97? 228? 310? 490 534.
ως: no support.
γην (*μακραν*): = A 26 36 40 42 46 49 86^{mg} 106 153 198 228^2 233 407 456 534 710 711.
ρομφαιας: *μαχαιρας* Q^{mg} V 62 147 and the Lucianic MSS.
επ (for *εις*) has no support.
τας ζιβυνας: = A Q* 26 40 46 49 86 106 153 198 407 710 711 Just Mar Orig.
μη: *ου μη* A Q* V Y 22 26 40 42 46 51 86 95 106 114 153 185 198 239 240 310 407 490 711.
ανθαρη: only a false aspiration; *αρη* in A Q Y and a few minuscules.
ουκετι μη μαθωσιν: *ου μη μαθωσιν ετι* A Q V 26 46 49 86 106 153 198 233 407 456 534 710 711 Compl Just Mar.
5 $\overline{κυ}$: omit A 106 OL^W.
6 *εξωσμενην*: = B Q 26 153? 198 233 239 240? 534 538 710.
7 *απερριμενην*: = Compl.
δυνατον: = B 86^{mg} 239 (40 68 *ex silentio* H & P).
και εως: B 40 Ald omit *και*; V 46 86* 147 240 534 711 omit *εως*.

8 αυχμωδης: αυχμωδους Q V 40 153 Compl Cyril Alex.
θυγατηρ: θυγατερ A Q 26 51 86² 87 91 198 228 490 534 538 Cyril Alex.

9 σου: σε A 106 130 311 OL^W; σοι 87 91 490.

10 και εγγιζε: omit A 87 91 97 228 310 490 Compl Mass.
[θυγατηρ]: cf. verse 8.
[της πολε]ως: It is necessary to insert the article to fill the space; it is found only in Ach (ΤΠΟΛΙC).
— και εκειθεν λυτρωσεται: = B* 36 147 Ach Boh OL^W Theodoret.

11 λεγοντες: prefix οι or και λαοι all MSS except B V 407 (40 42 49 68?).
επισυναχθη: = 106 534 (40 114?).
επιχαιρουμεθα: επιχαρουμεθα all other MSS.

12 αυτοι δε: = B 407 Ach Boh OL Vulg (40 42 68 240?).

13 αναστηθι: αναστα A Q 26 49 86² 106 153 233 534 538 710.
θυγατερ: against B 22 48 407 (68 95 114 185 240?) θυγατηρ.
— θησομαι²: = OL^W Arm.
κατατηξει man 1: = 91 407; κατατηξεις man 2: = B Lucianic MSS etc.
+ εν αυτοις εθνη · και λεπτυνεις: = V 49 62 86 87 97 147 228 240 310 (95 185 239 and Lucianic MSS).
W man 1 omits by *homoioteleuton* τω $\overline{κω}$ to τω $\overline{κω}$; man 3 adds το πληθος σοι: no support.

V, 1 (θυγατηρ) εφρεμ man 1: = Boh; εφραιμ man 2 = A Q 26 36 40 49 86* 106 153 198 233 407 538 710 (22² 62 91² 147 228²) OL^W.
(εν φραγμω) πληθος: this error together with the preceding one seems traceable to a misunderstanding of the Hebrew, which reads "daughter of troops" for daughter of Ephraim. Those MSS which omit the characterization of the daughter, should have carried over the word with proper interpretation "troops" to the following verb, as Ach and πληθος in W; yet no other MSS support. This explanation makes the text in W a doublet, and εφρεμ, because of its spelling, is probably the insert. Ach is also a doublet, but there one of the phrases has crowded out the equivalent of εν φραγμω.

(εν) δε: there is no support for this conjunction.

παταξει: only Theodotion has the singular of the verb, but differs in the rest of the sentence. The singular in W as well as the preceding conjunction is probably due to the carrying on of the subject πληθος discussed above. These may all have appeared in Theodotion, but we do not know it.

φυλας: πυλας B.

υμας: ημας Q^a V 87 Mass.

σιαγονα: σιαγονας A 26 36 46 62 86* 106 147 198 233 407 534 710 Boh Symmachus.

2 του (εφραθα): B Boh omit the article.

οικος του βαιθλεεμ: = Ach Compl (avoiding the misspelling of Bethleem).

εκ σου: εξ ου B* 26 87* 91 239 407.

εν τω ιηλ: του ιηλ B alone.

αι (εξοδοι): B 62 87 91 130 311 (114 240?) omit the article.

3 δωσεις: = 22^2 153 407. Cf. the first person in Ach.

4 στησονται και οψονται: = Ach OL^W.

κυ (for κς): = 62 147 Compl.

του (ονοματος): = A Q 26 36 42 45 46 49 86 91 106 153 198 233 407 534 538 710 711 Compl Ach Boh Eusebius.

του (θυ): = A Q Y 22 26 36 42 46 48 49 51 86 95 106 153 185 198 233 407 534 538 710 711 Compl Ach Boh.

μεγαλυνθησεται: = B* Y 22 42 46 48 51 62 86 95 147 153 185 240 711 Compl Ach.

5 ειρηνη: prefix η A V 22 26 36 46 48 62 86 106 147 233 239 407 538 710 711 Boh.

οταν ασσυριος: = A Q V 26 40 49 86 106 153 198 233 240 407 410 534 538 710.

7 πιπτουσιν man 1: has no support; man 2 corrects to common text.

επ: επι B.

8 του (ιακωβ): omit article B 91 130 239 311 490 (40 42 68 114 240?).

λαων πολλων: B transposes.

10 εκεινη τη ημερα: = Q V 40 153 198 233 534 710 Compl OL^W; B omits pronoun; A and most minuscules transpose to agree with Mass.

(ιππους) σου: omit B 538 (68 95 114 185?).
μ[εσο]υ: μεσω B* 86* 87* 91 106 147 490 534.

12 [εξολεθρευσω παντα τα φαρ]μακα: the space requires the longer verb and the insertion of the adjective; εξαρω A Q V 26 36 49 86* 87 91 97 106 130 153 198 228 239 310 311 etc.; only A 106 233 538 710 Arm add παντα.
οι (απο[φθεγ]γομενοι): = 91² Ach Boh.

13 — σου²: no support.

14 (αλση) σου: = A Q 26 42 62 106 147 239 Compl Ach Mass.
αφανισω: = Q V 26 49 62 87 91 97 106 147 198 228 310 407 490 538.

15 εν οργη και εν θυμω: transpose A V 26 42 106.
εισηκουσαν: + μου A 26 42 106 Ach OL^W.

VI, 1 κ̅υ̅ (for κ̅ς̅¹): = A 26 86^mg 106 233 239 407 710.
κ̅ς̅²: prefix **α ο** A Q V 42 49 68 86* 91 97 130 198 228 310 311 Compl etc. other MSS prefix the one or the other of these letters. B and W have little support; 95 114 185 may be inferred from the silence of H & P; cf. 153.
κριθητι: = B V 22 48 87 198 239 407 490 538 (68 95 97 114 185 240?).

2 λαοι: = B Y? 407 Compl Ach.

4 τον τε μωυσην: there is no support for the enclitic.

5 δη τι: Q* transposes; 62–147 and Lucianic MSS omit δη.
αυτω απεκριθη: = Q* 22 36 48 51 62 147 198 233 407 534 710 Compl.
σχοινιων: = V 22² 97 130 228 233 311 538 710 711 Ald.

6 εν τινι (αντιλημψομαι) man 2: = Ach.

7 κ̅ς̅; A 26 49 407 Ach Boh prefix the article.
+ υπερ (ασεβειας) man 2: omit A B Q* 26 49 68 86* 130 153 198 233 311 538 710.
— υπερ (αμαρτιας): = OL^Cyp (*peccatum*); cf. V περι.

8 ανηγγελη: απηγγελη Q^a Y 36 40 48 87 91 95 97 185 228 310 Compl (62 147).
ελεος: = all MSS except B Y 22 36 46 48 62 86 147 (42 68 95 114 195 240?).
θ̅υ̅: = B Q V 26 91 198 233 239 407 710 (40 68 114 95 185 240?).

9 φοβουμενους: prefix τους A 26 40 106; cf. Ach Boh.

ακουετε: no support for the plural.
τις: *τι* A 26 49 62 91^{2} 106 147 153 Ach.

10 *ανομου*: *ανομων* A Q 26 36 40 49 106 153 198 233 710.
ανομους: *ανομιας* A Q* 26 36 49 106 153 198 228^{2} 233 534 538 710 711 Ach Boh Cyril Alex.
αδικιας: *αδικια* A B Q 26 68 86 106 130 239 311 538 Cyril Alex: *αδικιαν* 62 147.

11 *και* (*ει*): = A Q 26 46 86 106 198 233 407 534 710 Boh.

12 [*επλησαν*]: one extra letter might be crowded in, but not two; therefore against *ενεπλησαν* of A Q* 26 36 40 42 46 49 86 106 147 153 233 534 710 Compl.
υψω[*θη*]: this is supported by most MSS; there does not seem room for *υψωθητι* of B.

13 *επι*: = A 26 46 49 106 198 233 407 534 710 Cyril Alex.

14 [*ου μ*]*η διασωθης*: there does not seem room to prefix *συ* with B V 130 239 311 538 Mass.
εαν: *αν* A Q 26 86 87 106 198 233 490 534 710 (40 49 68 95 114 153 185 240?).

15 *αμησεις*: = Q 22* 26 36 48 49 51 62 86 91 147 239 490.
— *και*^{3}: no support.
πειητε man 1 ; *πιητε* man 2: = A B Q* 106 198 233 407 534 710 Ach (40 114 153 240?).

16 *εφυλαξα* man 1: no support; corrected by man 3.
αμβρει: cf. Vulg *amri* = Mass Theodotion.
βουλαις: *οδοις* B Ach.
παραδω: *παραδωσω* A Q 26 40 106 153 198 534.
κατοικουντας: *ενοικουντας* Q^{mg} 42 68 87 91 97 228 239 311 490 538.
συγισμον man 1: no support; cf. *συριγμον* of Q^{a} Lucianic MSS etc.

VII, 1 *οιμμοι* bis: = A B Q* V 87* 91 198* 233 407 534.
εγενηθην: *εγενομην* A Q* V 26 46 49 86 106 130 233 239 311 534 710 711 Basil Chrys.

2 *ευλαβης*: *ευσεβης* B^{*b}. Cf. Mass Ach Boh.
ο (*κατορθων*): = 36 46 49 51^{2} 86 87 97 106 130 147 228 239 310 311 407 711 Origen Basil.

3 *ετοιμαζοντες*: = V 26 86^{mg} 407 Compl Boh.
(*ο κριτης*) *λαμβανει*: = Ach Sah.

(ελαλησεν) ο αδρος ελαλησεν το: = Ach Sah Boh Vulg Mass. In spite of its meager support this may be the original Septuagint; the other Greek MSS omitted the phrase by *homoioteleuton*, to which the Coptic Versions were not subject because of variation in the verbs.

εστιν: prefix ως Q^a 68 87 91 97 228 310 490.

4 σκοπιας: + σου Q^{mg} V Y 22 36 42 46 48 51 62 86 87 91 95 114 147 185 228 240 310 407 410 456 490 711.

αι: omit Q* 36 40 95 130 185 239 311 534 Compl Ald.

κλαυθμος man 1: = Ach Boh, which also have plural verb; it is an easy error in Coptic, yet was avoided by Sah. Mass Vulg have both noun and verb singular. W man 2 corrects to agree with all Greek MSS.

5 μηδε: και μη A B Q 106 239 (42 49 68 114 240?).

(ηγουμενοις) υμων: = Ach Sah Boh.

τι αυτη: A V Chrys transpose.

6 υιος: Q* 46 prefix the definite article; Coptic has the indefinite article.

θυγατηρ: A Ach Sah Arm prefix και.

επαναστησεται: αναστησεται Q^{mg} V 87 91 97 130 228 310 311.

νυμφη: A Ach? Sah prefix και.

παντες: omit Q^a V 87 91 97 130 228 239 310 311 490 Mass.

οι ανδρες: = A Q* 26 40 86^2 106 153 198 etc. B substitutes ανδρος; Q^a and most MSS have both, but order varies.

7 επι τον κ̅ν̅: = A B Q* 26 36 106 198 233 407 534 710 Copt (40 49 97 114 153?).

επιβλεψομαι: αποσκοπευσω (Q^{mg}) V 42 86^{mg} 87 91 97 130 228 239 310 311.

8 μου man 1 has no support; man 2 corrects to μοι with all Greek MSS except 490 με.

καθισω: = A B Q 22^c 36^c 46 106 198 233 407 710 711 (26 240) (40 42 49 68 114 153?).

φωτιει: φως Q^{mg} V 86^{mg} 87 91 97 130 228 233 239 311 490 710.

9 ποιησει: αποισει A 106; the Lucianic MSS and a few others have ποιηση.

εξαξει: εξαξεις B* 68; Lucianic MSS εξαξη.

εγω (*οψομαι*) : no other MSS insert pronoun.

11 *ημεραν* : no support ; *ημερας* A B Q etc. ; Lucianic MSS etc. *ημερα*.

αποτριψεται : = B 407.

σου^{2} : omit A Q 26 40 46 86 106 153 198 233 240 407 534 710 711.

12 *ηξουσιν* : *ειξουσιν* B*.

ομαλισμον : *συγκλεισμον* Q^{mg} V 22 36 51 62 95 130 147 185 240^{mg} 311 Arm.

του (*ποταμου*) : omit Q* 46 62 87 91 147 233 490 534 710 711.

— *και απο θαλασσης εως θαλασσης και απο ορους εως του ορους* : = Q* 86*.

+ *συριας* : = most MSS except B V 87 91 130 198 233 239 311 490 538 710.

+ *ημερα υδατος και θορυβου* : = Q 48 86 (A 22 26 36 51 62 86^{mg} 106 114 147 407 711).

13 *συν τοις κατοικουσιν* : = B (68 114 240?).

εκ : = A Q* V 26 46 86 106 153 198 233 407 534 710 711.

(*καρπων*) *πονηριας* : = 36 49 239 (Sah different order).

14 (*ραβδω*) *φυλην* (*σου*) : = A Q 26 49 91 106 198 233 534 538 710.

καθ εαυτους : = A B Q V 26 46 86 106 239 407 711 Ach Sah Boh (49 68 240 ?).

καθως αι : = A B Q 26 86^{mg} 106 198 233 407 534 538 710 (40 49 68 153 240?).

15 *εξ* : = A B Q 26 86^{mg} 106 198 233 407 534 710 (40 49 114 153?).

οψεσθε : = A B Q 26 106 198 233 407 534 710 Boh (40 42 49 68 153?).

16 *οι* (*οψονται*) man 1 : man 2 omits *οι* as all other MSS.

— *και*^{2} : = A V Y 26 36 40 42 49 51 62 86 91 95 97 106 147 153 185 228 etc. Only B Q 22 48 233 seem to add.

επιθησουσιν τας χειρας : = 407 OL Vulg ; B and most minuscules omit *τας* ; A 26 87* 106 Mass *επιθησουσιν χειρα* ; Q 86 153 198 233 *τας χειρας επιθησουσιν*.

το στομα : — *το* A Q 26 49 87 91 97 198 228 233 239 311 534 538 710.

17 *οφις* man 1 : = A B Q V 86 87 91 95 185 233 710 (130 311) Mass; man 2 has the plural with most MSS.

συγχυθησονται : = A B (40 42 49 114 153 198 233 239?). Q* *συνχυθησονται*.

τω θ̅ω̅ κ̅ω̅ : all other MSS transpose.

υμων man 1 : no support; man 2 with most MSS *ημων* : OL^{Cyp} Boh *αυτων*.

18 *αδικιαις* man 1 : no support; *αδικιας* man 2 : = A 22 36 42 46 48 49 51 62 86* 95 106 147 185 239 240 407 711 Compl Ald.

ασεβειας : = A B Y 22 26 36 46 48 62 86* 106 147 239 407 711 (49 95 114 185 240?).

ου συνεσχεν : *ουκ εκρατησεν* Q^{mg} 68 87 91 97 130 228 310 311 490 538.

19 *αυτος* (*επιστρεψει*) : omit B 87 91 130 239 311 490 534 Tert (68 95 114 240?).

οικτειρηση : = Q*.

και (*καταδυσει*) : = A 95 106 185 Ach Sah Boh.

απορριφησονται : *απορριψει* A Q 26 49 86^{mg} 91^{2} 153 198 239 Arm.

20 *δωσεις* : = V Y 22 36 42 46 48 49 51 62 86 95 147 185 240 407 711 OL^{W} Ach Boh Mass.

ελαιον man 1; *ελεον* man 2 : = all except A Q* 26 40 49 106 153 198 233 407 534 538 710 Compl *ελεος*.

Joel

I, 1 *εγενεθη* man 1; *εγενηθη* man 2 : = most MSS; *εγενετο* 26 36 48 62 86 106 534 (22).

2 *δη* (*ταυτα*) : = A Q 26 40 49 106 198 233 407 534 538 710 Athanasius.

[*υμων*^{1}] : I have restored thus with all MSS except ℵ* B* Q^{mg}.

5 *εξηρται* : *εξηρθη* ℵ^{ca} B 48 233 (42 114 240?).

στοματος : A 42 prefix article.

6 *ανεβη εθνος* : = Ach Boh OL^{W}; OL^{S} omits *εθνος*; others transpose.

αυτων : = 407; all other MSS *αυτου*. W avoids the trans-

position *σκυμνον αυτου* of ℵ* Q[c] V 68 86 87 91 310 490 Compl Ald.

7 — *αυτην* = A Q* 26 49 106 198 233 240 407 534 710 OL.

— *τα* = ℵ A V 26 49 106 130 198 233 239 311 407 534 538 710.

8 *θρηνησον*: *θρηνησει* ℵ Y 22 48 51 62 86 95 147 185; some transpose.

9 *θυσιαι και σπονδαι* man 1: there seems no support; man 2 corrected to the singular.

οι (*ιερεις*): omit article ℵ B 46 130 147 239 311 490* 538 711 Compl.

11 *εξηρανθησαν*: *κατησχυνθησαν* ℵ[ca] Y 22 46 48 51 86 95 114 147 185 228[2] 240 711 Ach Goth Mass.

οι (*γεωργοι*): = A Q 26 86[2] 105 106 153 198 456 534 544 710 Ach Boh Cyril Alex.

12 *μηλα*: = OL[W] (*malae* is an error for *mala et;* cf. the connective in all other MSS).

εξηρανθησαν: *εξηρανθη* ℵ 40 42 87 91 97 130 153 228 310 311 Compl.

κατησχυναν: = Y 22 36 42 46 48 51 62 86* 95 114 147 185 240 711; cf. 86[mg].

13 *κοψατε*; no support, but cf. Mass Ach Boh.

εισελθετε: *εισηλθατε* ℵ A B Q* 26 106 233 239 310* 456 534 544; 49 91 153 omit.

$\overline{θυ}$: $\overline{κυ}$ $\overline{θυ}$ Q 198 233 456 534 538 544 710 Compl Arm.

υμων: *ημων* Q* 26 36 51 87* 95 105 106 153 185 239 407 456 Compl.

14 $\overline{θυ}$: $\overline{κυ}$ $\overline{θυ}$ ℵ[cb] 26 42 49 91 97 153 233 Compl Ach Boh OL Cyril Alex.; $\overline{κυ}$ ℵ[ca] and a few MSS.

και κραξατε: = V 185 239 Ach Boh Arm.

15 *οιμμοι ter*: = ℵ A B Q* 22* 48* 87* 91 198* 233 407 544.

και (for *οτι*) man 2: no support.

ημερα: = B 22 26 36 48 51* 87* 91 95 185 233 239 490 710.

16 *εξωλεθρευθη*: *εξηρθη* ℵ[c] Y 22 36 46 48 (49) 51 86 228[2] 711 Compl; *εξηρανθη* 42 62 95 147 185 240.

εξεψυξεν υποκατω αλοιφων: this seems a gloss to *βρωματα εξωλεθρευθη* and, if so, it must have been placed under it

in the parent MS and thus read by our scribe as a substitute for *και χαρα*, which it crowded out; man 2 did not note the error, but a later reader saw it and attempted correction by removing a part of it, but had no other text available for comparison.

17 *θη[σα]υρ[οι αυτων]*: space requires the insertion of five or six letters but the pronoun is quoted only by H & P for Gothic and Slavic.

18 *ηφανισθησαν*: *ηφανισθη* A Q* Y 22 26 36 40 42 48 49 51 106 198 233 407 544 710.

20 *ανεβλεψαν*: *ανεβλεψεν* A Y 22 26 36 40 42 48* 49 51 62 86 95 106 147 185 198 233 239 534 544 710.

II, 1 *συνχυθητωσαν*: = Q* V; *συγχυθητωσαν* ℵ B Q[c] 87 91 239 407 490 538; *συναχθητωσαν* A, the Lucianic MSS and most of the remaining.

διοτι: *οτι* ℵ[cb] 42 46 62 86 87 91 97 130 147 153 228 310 311 490 538 711 Compl Ald.

η (*ημερα*[1]): = ℵ A 26 46 51 62 68 86 91 95 106 130 147 185 198 407 544 711 Compl Ald.

του ($\overline{κυ}$): = A 26 49 407.

2 *ημερα*: prefix article ℵ 26 106 198 Compl.

3 *οπισω*: *οπισθεν* A 26 42 49 86[mg] 106.

οπισθεν: = ℵ* A B 26 106 407 (40 42 49 114 240?).

πεδια: = 407 Compl Ach OL[W].

εσται: *εστιν* A 22 26 36 46 48 49 51 62 86* 95 106 130 147 185 311 711 Arm.

4 *οψις*: = A (– *εις*) Q* 26 49 86[2] 106 198 233 407 544 710 Compl Ach.

5 *και*[3]: omit ℵ 91 153 311.

7 *τους* man 1: = A 26 91 106 490 534; *τας* man 2 with remaining MSS.

8 *αδελφου*: *πλησιον* Q[mg] 42 68 87 91 97 228 310 490 Ald; a few combine.

συντελεσουσιν man 1 prim scr: = A Q* 106 198 534 710; *συντελεσωσιν* man 1 corr: = ℵ[cb] Q[a] 26 40 68 87 91 97 130 153 228* 239 310 311 etc.: *συντελεσθησονται* man 2: without support but compare Mass Ach Boh.: *συντελεσθωσιν* is read by ℵ* B Y 62 86 407.

9 *τας οικιας*: *ταις οικιαις* ℵ B and few; *τας θυριδας* 62 86* 147.
των (*θυριδων*): = Compl Ach Boh Cyril Alex.

10 *αυτων* (for *αυτου*): = ℵ* A Q 42 49 51 106 153 198 233 410 534 544 710 Boh.
[*αστρ*]*α* + *σου* man 2: cf. *ου δυσουσι* 86^2; *ου δωσουσιν* Q^{*a} 42 46 86* 240 544 711. These errors seem to have a common origin.

11 *η* (*ημερα*): omit article A B Q V 490.
του ($\overline{κυ}$): Q* 86 and some others omit the article.
εσται ικανος: *εστιν ικανος* ℵ* 26 95 185 233 310 410 710; *ικανος εστιν* A 106.

12 [*εξ ολης κα*]*ρδιας*: omit article with Q* 46 49 198 233 407 410 534 544 710.
και^2: = ℵ B Q^c 87 91 239 490 OL^{Cyp} Mass (49 68 97 240?); others omit.

13 [*επιστρ*]*εψατε*: = 42 198 233 239 240 407 410 534 544 710 Compl.
ταις (*κακιαις*): omit article Q* 45 87* 153 239.

14 *και* (*θυσιαν*): = Ach and (*ex silentio* H & P) 40 42 68 114 240.

16 *εξελθετω*: *εξελθατω* $ℵ^{ca}$ A B 26 544 Athanasius.
κοιτωνος: *νυμφωνος* Q* 42 86^{mg} 544 Cyril Alex.

17 *ο* $\overline{θς}$: $\overline{κς}$ *ο* $\overline{θς}$ A 42; $\overline{κς}$ Ach.

19 *τω λαω αυτου και ειπεν*: = 130 311; all others transpose.

20 *εξωσω*: *εξοισω* Q* 26 49 86^{mg} 147 153 198 233 534 544 710.
Note the error by *homoioteleuton*, *θαλασσαν* to *θαλασσαν*; cf. A^a.
η (*σαπρια*): omit article A* B 198 233 311 and some others.
εμεγαλυνεν: = ℵ B V 22 36 46 48 62 86* 147 239 407 711 (49 114 153 240?).

22 *παιδια* (for *πεδια*) = ℵ* B 130 311 and few; others prefix article.
αμπελος και συκη: transpose ℵ B Q^c 87 91 239 490 538 (42 49 68 97 114 240 310?).

23 *τω* $\overline{κω}$ $\overline{θω}$: = ℵ A B V 26 233 239 407 538 710 (49 68 114 240?).
διοτι: = ℵ A B Q* Compl and *ex silentio* H & P (26 40 42 68 106 114 198 233 239 240).

24 *πλησθησονται*: *εμπλησθησονται* A 42 Cyril Alex.
υπερχυθησονται: = ℵ B 87 91 130 311 490 538 (42 68 114 240?).
26 [*εμπλησθησεσθε*] + *αυτων*: = Ach; Q 544 prefix *ου μη*.
27 *καταισχυνθωσιν*: = ℵ* B 48 86^{mg} and some others.
ουκετι: = A Q 42 49 106 198 233 240 Compl Ach and a few others.
πας (*ο λαος*): = A Q 26 49 106 198 233 240 407 410 534 544 710 Compl Ach Boh.
28 − *και*^{2}: = ℵ^{cb} A Q* V 26 49 95 106 130 132 311 407 410 544 Compl Ach Boh OL Arm Justin Mar Clemens Alex.
ενυπνια: *ενυπνιοις*: ℵ^{cb} A Q V 49 106 198 233 Boh.
29 *και*^{1} man 1: = ℵ* B Q 22* 48 87 91 490 Ach OL (68 97 114 153 240?); *καιγε* man 2 and other MSS.
− *μου*^{1}: = ℵ* V Compl Ach OL^{Tert}; cf. 91* 153^2 *σου*.
δουλας: = ℵ* B V Ach Mass (68 114 153?); all others add *μου*.
30 *και*^{2}: = ℵ* A B Q Y Vulg Mass (and many minuscules): *ανω και σημεια* or *και σημεια* or *και σημεια κατω* ℵ^{cb} V and most minuscules.
(*επι της γης*) *κατω*: = 22^2 36 40 46 49 86^{mg} 132 153 228 233 239^{mg} 407 710 711 Ach Boh Chrysostom.
31 *ημεραν*: = B Q V 26 49 198 534 538 544.
32 *αν*: *εαν* ℵ 42 198 233 Origen.
− *εν*^{2}: = A 46 86 407 711 Boh.
οι (*ευαγγελιζομενοι*): = Ach; ℵ Q^a V etc. have the singular without the article.
III, 1 *διοτι*: = ℵ A B Q* 26 106 130 198 233 311 410 534 538 544 710; most others *οτι* or omit.
επιστρεψω: *επιστρεφω* B Q^c.
2 *του* (*ιηλ*): no support for the article, except Ach Boh.
3 *επεινον*: = B; most MSS *επινον*; *επιον* ℵ* 40 228.
4 (*και*)*γε*: = 40 Compl; cf. Aquila and Theodotion.
(*τι*) *και*: = A Q^a 68 87 91* 97 106 198 310 Ald Cyril Alex; many have *τι εμοι και*.
5 *μου*^{2}: omit Q^a V 22 36 48 51 87 95 97 130 153 185 228 310 311 490 538 Arm.

*και*³: omit Qᵃ 46 86 87 91 490 711 Ach Mass (68 97 114 153 240?).

καλα: + *μου* A 42 130 233 311 710.

τους ναους: *τους θησαυρους* A 26 49 106; *τους οικους* 68 87 91 97 153 228 Ald etc.

8 *τας* (*χειρας*): = 407 410; cf. Boh.

— *των* (*υιων*): add ℵ B 198 (68 114 240?).

9 *ιουδαιων* man 1: no support; *ιουδα* man 2 with all MSS.

εξεγειρετε: no support.

*και*¹: = ℵ* B 407 410; all others omit.

10 — *τα* (*αροτρα*): = 26.

αδυνατος: *δυνατος* ℵ* Qᵃ 86.

12 *εξεγειρεσθωσαν*: *εγειρεσθωσαν* A 311; *εξεγειρεσθω* 22 48 51 61 62 86* 95 106 147 185 711.

και (*αναβαινετωσαν*): omit B (68 95 114 185 240?).

καθιω: *καθισω* Qᵃ 42 233 410 538 710.

13 *τρυγητος*: = ℵ B Q 130 198 239 311 410 544; others prefix article.

υπερεκχειται: = 62 87 91 147 Compl; *υπερεκχειτε* B Q and few.

14 *ημερα*: prefix article ℵ A 26 40 42 46 49 61 95 147 185 198 407 711.

15 *ου* (*δυσουσιν*) man 2: = 239 Ach^Schmidt.

φεγγος: = ℵ* B Q* 544 (114 240?); others prefix article.

16 *ανακραξεται*: *ανακεκραξεται* ℵ* B V OL^W.

(*ενισχυσει*) *κ̅ς̅*: omit ℵ A B 87 490 (40 42 68 97 114?).

17 *επιγνωσεσθε*: = ℵ* A B 26 106 198 233 239 407 410 534 544 710 (40 42 114 240?).

διοτι: = ℵ* A B Q 26 106 198 233 534 544 710 (240?).

*εν*²: omit A V 46 48 51 86 233 711 Compl Ach Boh OL^T Mass.

πολις (*αγια*): = ℵ^ca V Ach.

21 *εκδικησω*: = A Qᵃ 26 49 106 198 233 240 407 410 544 710 Compl Boh Ach^Schmidt.

Obadiah

I, 1 *αβδειου*: *οβδειου* B*.

του (*κ̅υ̅*): = Ach Boh.

2 δεδωκας σε man 1: = 490; δεδωκα συ γε man 3; no support.

3 υπερηφανια: = ℵ* A B V Q 26 87* 106 198 233 239 490 538 544 710 (40 49 68 114 153 240?).

καρδια: prefix article A V 26 42 49 62 86 95 106 147 185 Compl.

4 εαν²: omit ℵ A Q* 22 42 49 62 86 106 147 Compl OL^W Cyril Alex; 91 omits και; 26 and a few αν.

5 ηλθον: = 87* 310; cf. Mass.

η: ει ℵ* A 62 95 185 239 410.

— εαυτοις: no support; cf. αυτοις in many.

επιφυλλιδα: επιφυλλιδας B Q V 130 (239 311 538); υποφυλλιδα ℵ^ca A; υποφυλλιδας ℵ*^cb.

6 εξερ[ε]υνηθη: εξεραυνηθη A Q* V 544.

7 (οριων) σου: omit ℵ B V Q^c 62 87 91 130 147 239 311 490 538.

ειρηνικοι: most other MSS add σου; σοι Y 97 310 etc.

επολεμησαν με (σε man 2): = Ach; this addition may have arisen from a gloss to ηδυνασθησαν.

και man 1: omit man 2 with all MSS.

αυτοις: = ℵ B 86² 239 407 410; prefix εν A Q 26 40 91 106 130 Compl; most other MSS αυτω.

εξαρχη: εξαρθη most MSS.

10 την²: Q 130 311 prefix δια.

την εις τον αδελφον: αδελφου ℵ* B Q^mg V 87 130 311 490 538 Mass.

και (καλυψει): = ℵ^ca A Q* Y etc.; omit και ℵ* B Q^c V 87 130 311 490 538 Ach Sah etc.

11 αφ ημερας man 1: no support; αφ ης ημερας man 2: = all MSS.

αντεστη man 1: = Q* 544; αντεστης man 2 with all other MSS.

ημερα: ημεραις B Ach Sah.

αιχμαλωσιας τενοντων man 1 (cor. αιχμαλωτευοντων man 2): no support; yet the accusative singular of the noun is a common addition in the Septuagint.

πυλας: prefix article A 26 40 42 62 147.

εβαλον: επβαλλον ℵ* 46 106 407 711.

συ ης: *υμεις εστε* Q[mg] V 68 87 91 97 130 228 239 310 311 490 Ald; omit *ης* 62 147; *συ ησθα* 36 48 86 240 etc.

12 *επιδης*: *επιδοις* A V 26 40 46 49 (106) 711.

μεγαλορημονης: = B.

13 *πονων*: *πονου* A Q 26 106 198 233 534 538 544 710 Ach Boh Mass.

μηδε[2]: = ℵ A B 26 46 106 198 233 239 407 410 534 544 710 711 (40 49 114 240?).

αυτων[5]: *αυτου* Q[mg] V 91 Mass.

14 *επιστησης*: no support. It is the substitution of a parallel form.

[*αυτων εξολεθρε*]*υσαι*: ℵ[ca] A Q* 26 49 51 62 97 147 233 240 310 311 Compl etc. have the pronoun singular; A Q* 26 40 42 46 49 106 153 198 233 407 410 534 544 710 711 Arm Goth prefix the article to the infinitive.

[*εξ αυτω*]*ν*: = ℵ[ca] A Q* Y etc.; only ℵ* B V Q[c] have *αυτου*.

15 *ημερα*: = B Q Y 22 48 87 130 311 534 538 (49 68 97 114 240 310?).

κ̅υ̅: A 26 40 42 46 49 407 711 prefix the article (Ach Boh).

16 (*πιονται*) *παντα τα εθνη οινον πιονται*: B alone omits the phrase by *homoioteleuton*.

(*εσονται*) *και*: all omit the conjunction.

17 *η* (*σωτηρια*): omit article ℵ* B 22 46 48 86 130 311 711 (42 97 114 240?).

+ *σου*: = 410.

18 *ως* (*πυρ*) man 2: = Ach Sah.

ο δε οικος: = ℵ A B Q* 26 86 and a few.

εκκαυθησεται: = A Q 26 49 106 198 233 710 Ach Sah Boh.

πυροφορος: *πυρφορος* ℵ? A V 40 51 86[mg] 95 106 114 153 185 198 233 410 544 710*.

εν (*τω οικω*): = A Q V 106 198 233 534 538 544 710 Ach Sah Boh OL[Tyc].

διοτι man 2: *οτι* ℵ[cb] Q[a] V and many minuscules.

18–19 Man 1 omits *διοτι* to *ησαν* by *homoioteleuton*, as do 130 311 and Boh; man 2 adds in the lower margin with all other MSS.

εν ναγεβ: *εν αγεβ* ℵ* V 40 87* 91 106 153 490 Ach Goth.

19 (*εν τη*) *πεδινη*: according to Syro-Hex this is from Aquila, where it is the substitute for *οι εν τη σεφηλα*; W therefore has a doublet caused by a gloss from Aquila being taken into the text.

σεφιλα man 1: = 26 130 311; *σεφηλαι* apparently man 3 but the iota adscript is not elsewhere written by the third hand; the reading is not absolutely certain.

— *και*³ man 1: no support; add man 2 with all MSS.

το (*εφραιμ*): = V 22 36 40 48 68 87 91 130 153 490 534 711; cf. *του* and *τω* in a few.

την (*βενιαμειν*): = 40 153.

20 *η* (*γη*): = Ach Boh.

και (*εως*): = Q* 46 86 198 233 534 544 710 711 Ach Boh.

και (*κληρονομησουσιν*): omit ℵ* B V 87* 91 130 239 311 490 (40 49 68 114 240?).

21 *ανδρες σεσωσμενοι*: = A (Q*) 26 49 86 106 198 233 240 407 410 534 544 710 711 Ach Boh.

το (*ησαν*): = V Y 22 36 40 51 62 etc.; all except ℵ A B 106 410 711 (42 95 97 114 185 240?).

αβδειου: = ℵ; *αβδιου* A and most MSS.

Jonah

I, 1 *ιωνα* (for *ιωναν*): = Boh; also below eleven times; I repeat only where there is other support besides Boh.

3 The omission *θαρσεις*¹ to *θαρσεις*² is not found in other MSS. ℵ* omits *θαρσεις*² to *θαρσεις*³.

δι[*α*]*πλον* man 3 is for *διαπλουν* and may pass for an attempted correction from the Hebrew. For this reason as well as a certain crudeness in script I have assigned it to the third hand, though the ink is rather light.

ανεβη: *ενεβη* ℵ A B Q 22 26 36 40 48 51 62 86 87ᶜ 106 147 198 310 407ᶜ 538 711 Compl.

μετ αυτων εις θαρσεις: transpose A 106; cf. 240.

4 *εις*: *επι* B (42 97 114?).

5 [*ανεβοων*]: *ανεβοησαν* ℵ* B (V) 147. My reading is based on related MSS, not on space.

αυτων: = A Q* 26 36 40 46 49 86 (106) 132 198 233 239 240 407 410 544 710 711 Arm.

6 *αυτω*: *προς αυτον* A 26 86^{mg} 106 410.

αναστα: *αναστηθι* ℵ^{cb} Q^{a} 22 36 40 45 48 62 68 91 97 130 132 147 153 228 (239) 310 311 etc.

οπως: = ℵ B Q* V Y 26 62 147 410 544 Ach (95 97 114 153 185 310?).

διασωση: *διασωσει* Lucianic MSS.

μη: = ℵ* B Q* V 49 198 233 239 407 410 534 544 710.

7 *ειπαν*: = Q 198 233 710 Mass.

εν ημιν: = ℵ A B V 86* 106 198 233 239* 407 410 538 710 711 Boh (40 42 49 95 97 114 153 185 240 310?).

8 *ειπαν*: *ειπον* B Y 22 36 46 48 62 87 147 410 (40 42 68 95 97 185 240?).

απαγγειλον: add *δη* Q^{mg} 40 42 61 87 91 97 153 228 310 490.

τινος ενεκεν η κακια αυτη: = 490 (87 91 + *εν ημιν*); cf. same addition + *εστιν εν ημιν* in A Q 26 (40) 86 97 106 153 198 228 233 310; cf. *δια τινα το κακον τουτο ημιν* in the Lucianic MSS and conflates in some others. The phrase stands in the Hebrew and in its longer form is easily omitted in Greek, *ημιν* to *ημιν*.

ερχη: some add *και που πορευει* (*πορευη*) which is obelized by Syro-Hex.

(*χωρας*) *συ ει*: = (407) 410 OL (Boh Ach).

(*λαου*) *συ ει*: = Q^{c} Y 22 26 48 51 239 407 490 544 Compl.

9 *εγω ειμι*: transpose ℵ* V 46 86 106 711 (40 42 68 114 240?).

τον $\overline{κν}$ $\overline{θν}$: = ℵ A B Q^{c} V 26 407 538 544 710 (40 68 97 114 153 240?).

σεβομαι: *φοβουμαι* ℵ^{cb} V 40 87* 91 130 153 239* 311 490 538 Boh.

10 *επεγνωσαν*: = 198 240 407 534.

ποιησωμεν man 2: = ℵ A V 26 36* 49 51* 62 86 87* 91 106 114 147 198 233 239 490 710 Compl; first and third hands have omicron with most MSS.

11 (*επωρευετο* man 1) *επωρυετο* man 2: = A Q* 233 407 710 Ach Sah.

12 *με*^{2}: = ℵ B Q^{c} Y 22 48 87^{c} 91 198 233 239* 410 534 544 710 Ach Sah Boh (42 68 95 97 114 153 185 240?); others omit.

μεγας man 1: = Compl, which transposes; man 2 ο μεγας with all MSS except a few, which omit both words.

13 προς: εις Q[mg] (Theodotion, Symmachus) 26 40 49 87 91 97 153 310 407 410 490 710 Compl.

επωρυετο man 2: = A Q* 407[text] 410 490 710; επορευετο man 1 with most MSS.

14 οτι: = A Q* V 26 49 106 130 198 233 239 311 544 710.

15 εξεβαλον: = B Q V 86[mg] 130 233 311 (407) 544 710 (40 42 68 95 114 185 240?).

16 θυσιαν: = A Q* 26 36 46 86 106 130 147 198 233 239 311 407 534 544 710 711 Ach Sah Boh Mass.

II, 2 τον θ̅ν̅: omit article Q 26 91 198 490 538 544.

3 — μου[1]: no support.

[ηκ]ουσεν: all MSS have εισηκουσεν except 62 310 (επηκουσεν).

και (ηκουσας): = Ach; all others omit conjunction.

4 σου[2]: Q* V omit.

5 και εγω: καγω A V 22[c] 26 36 46 86* 106 147 410 490 534 711 Compl.

τον ναον: = ℵ B V 48 51 62 91 198 407 538 544 Compl.

6 υδωρ μοι: = ℵ[1] B Y? 198 407 538 OL[W] Ach Sah; most MSS transpose.

ψυχης: = ℵ A B Q* 62 147 198 233 407 538 (68 114?).

\+ οτι (εδυ) man 3: no support; cf. Boh ⲚⲜⲈ, here a continuative particle.

7 εις σε εκ φθορας την ζωην man 2: cf. (*et ascendet*) *de corruptione vita ad te* in MSS of Hieronymus, Comm., but relegated to a footnote by the editors; also Ach "thou wilt lead up my life out of destruction to thee"; all give an old Egyptian text differing from the Mass and commonly accepted Sept. W[2] did not change the verb perhaps because εις σε, barely legible, filled the space above it, but I think we should assume it for the parent of W as well as for Hieronymus and Ach. It is impossible to say whether the original was a Greek or a Hebrew text. A corrector of ℵ and most later MSS add προς σε at the end of the phrase. The reading of W* φθορα ζωης is supported by ℵ* B only.

8 *απ εμου την ψυχην μου*: transpose A Q 87 97 106 153 198 228 310 407 410 534 544 710 Arm; a few have other changes.

προσευχη: *ευχη* B alone.

9 *ελεος*: = א* A B Q* 130 198 233 534 538 544 311 710 (40 114 240?).

10 *δεησεως*: = 86^{mg} 198^{2} 410 544 Sah Boh; some omit.

εις σωτηριαν μου: = V 26 36 40 42 49 51 86^{2} 95 106 114 153 185 233 240 etc.; cf. *εις σωτηριον μου* of many MSS; *σωτηριου* א* B 130 311 538 (68?).

11 *προσεταγη*: $א^{cb}$ 87 91 490 etc. add *απο κ̅υ̅*; others add *κ̅ς̅* or *ο κ̅ς̅*.

ιωνα: = 233 311 Compl Boh.

III, 1 *εκ δευτερου προς ιωνα* (*δετου* man 1 *δευτεου* man 2): = 26.

2 *και* (*πορευθητι*): omit *και* א* B V 26 130 311 410 Ach Boh (68 95 97 114 240 310?).

3 *καθως*: = A Q* Y 22 26 36 42 48 49 51 86^{2} 106 198 233 239 407 410 534 544 710 Compl.

τω κ̅ω̅ man 2: no support; all Greek MSS with *τω θ̅ω̅* of man 1; Mass Vulg omit.

ποριαν (for *πορειαν*): = א B V 22 46 48 62 147 407 410 711 (40 42 114 240?) OL^{W}. Others add *οδου* or have *πορειας* or both.

εισελθειν: = B 410 (114?).

— *και ειπεν*: cf. 240 — *και εκηρυξε και ειπεν*; no other support.

τρεις: Q^{mg} 106^{mg} Mass Vulg (Aquila, Symmachus, Theodotion) *τεσσερακοντα*.

5 *ενεπιστευσαν* man 1: = א* A B Q 86^{2} 198 233 544 710^{c}; man 2 *επιστευσαν* with remaining MSS.

μεγαλου αυτων εως μεικρου αυτων: transpose $א^{cb}$ A Q Y 22 26 36 42 45 46 49 51 62 106 147 198 233 407 534 544 710 711 Boh.

6 *περιειλατο*: *περιειλετο* Q^{a} 40 42 46 49 51 62 68 87^{c} 97 153 147 228 239 310 410 711 Ald Theophyl.

σποδου: = 46 86* 711 Ach Boh OL^{W}.

7 *και ερρεθη και εκηρυχθη*: all Greek MSS transpose; omit *και ερρεθη* 86* Compl Ach and Hieronymus (Comm.

Septuagint). As usual transposition and omission go hand in hand. Doubtless the parent of W originally omitted *και ερρεθη*, but it was added between the lines and so read by our scribe in wrong order.

αι (*βοες*): no support.

μηδεν^{1}: *μηθεν* A 26 49 106 407; some omit.

(*νεμεσθω*[*σαν*) *μηδεν*]: = ℵ*; cf. 45 233 transpose; others omit.

πιετωσαν: *πινετωσαν* ℵ Y 22* 36 48 49 62 147 310 311.

8 *απεστρεψαν*: = ℵ* B V 26 42 95 114 198 233 239 490 534 538 544 710 711.

ταις (*χερσιν*): = Q 407 Ach Boh.

10 *εκαστος* (*απο*): = 36 46 86 130 311 711 OL Arm (239).

τα κακα α: = A 26 106 407^{text} 410 OL^{W}.

IV, 1 *συνεθυμησεν* man 1: no support; *ηθυμησεν* man 2: probably from Symmachus (Syro-Hex); cf. Field, who translates the Syriac verb by Greek *αθυμεω*; OL^{W} "*contristatus est*" is the same; all other MSS have *συνεχυθη*.

2 *και ειπεν*^{1} man 1: this is inserted in wrong order but repeated in proper place; the *diorthotes* did not notice the error, so probably similar trouble in the parent MS; Ach omits so we have a right to expect transposition in some MS.

ω: = ℵ* A B Q* 26 49 86 106 198 233 311 Compl Arm Cyril Alex; most MSS add *ωδη*.

(*συ*) *ει*: = Q* 22 36 51 86^{2} 95 185 198 544; some add *ει* $\overline{θς}$.

3 — *με*^{1}: = 86* 114 (407?) Arm Theodoret; cf. 46 239 711.

η: *ει* ℵ* B; prefix *μαλλον* ℵ^{ca} Y 22 36 45 48 62 86 95 114 132 147 185 Compl OL^{Wein}.

με^{2}: omit ℵ^{cb} A Q* V 26 40 49 68 87 91 97 106 153 198 233 310 Ald Ach Boh.

5 *εαυτω εκει σκηνην*: transpose A 42 (86).

αφιδη man 1: = 86* 91 (A *αφειδη*): *απιδη* man 2 with most MSS.

τη πολει: prefix *εν* ℵ 233 710 Mass.

6 *κολοκυνθη* bis: *κολοκυντη* A Q 233 710.

του (*ιωνα*): = ℵ B 26 407 410: omit article A Q and most minuscules.

— της: = 407 410 (Ach has only the preposition meaning above, but which originally meant head; it lacks the article; Boh has preposition, article, and noun).

αυτου²: αυτων ℵ* 534.

7 ο θ̅ς̅: κ̅ς̅ ο θ̅ς̅ A Q 26 36 42 49 62 106 147 198 233 407 410 710.

8 κ̅ς̅ (ο θς): = A Q 40 153 407 410.

αποθανειν: = ℵ* B (68 97 114 153 240?); others prefix article.

— με: = ℵ 22 36 49 51 62 87 91 95 97 106 130 132 147 185 198 228 239 310 311 407 410 456 490 Compl Ald Theophyl.

ζην: + με ℵ^ca Q 22 26 42 45 48 51 62 68 87 91 97 130 132 147 228 240 310 311 etc.

9 ο θ̅ς̅: = ℵ* B 410 (40 42 68 95 114 153 185 240 310?); others prefix κ̅ς̅.

κολοκυνθη: κολοκυντη A Q^a 233 710.

10 και ουκ: = ℵ* A B Q 26 49 198 233 407 410 534 544 710.

εγενηθη υπο νυκτα: transpose A Q 36 42 46 86 106 130 153 198 233 311 407 410 710 711 Compl.

— και υπο νυκτα: = 48.

11 κατοικουσιν: + εν αυτη Q^mg 42 68 91 97 153 228 490 Ald Chrysostom.

πλειου[ς η]: only ℵ* B 534 omit η.

αριστεραν αυτων η δεξιαν: all other MSS transpose; A 86^mg 407 Compl have ουδε for η².

Nahum

I, 2 και εκδικων κ̅ς̅: = ℵ A B* Q Y 46 49 106 153 185* 198 233 239 407 410 534 538 544 710 711; others make various additions.

κ̅ς̅²; omit Q V 26 239 240 Ach Sah Boh.

4 τα εξανθουντα: prefix παντα ℵ^cb 36 42 48 51 62 95 114 147 185 240 Arm.

5 απ: υπ Q* 42 153 407 410 534 544.

6 οργης: omit Q* 544.

πετραι: = 22 36 42 48 51 62 147 233 710 Compl; all others

prefix the article; cf. Boh with the indefinite article against Ach and Sah, the definite article.

8 + *επι* (*τους επεγειρομενους*) man 2: no support, but compare the case sign in Ach Sah Boh.

10 *αυτων*: *αυτου* ℵ* B 87 91 and a few; *αυτης* ℵ[ca].

χερσωθησεται: = ℵ B Q V Y 87 91 198 233 239 490 534 538 544 710 (68 97 114 240?).

11 *εκ σου*: *εξ ου* ℵ 130 239 311 711.

λογιζομενος: = A Q[a] 26 49 106 407 410 Boh OL (*cogitans*).

13 *δεσμ[ους σου]*: omit *σου* ℵ* B and very few (68 114?).

14 *υπερ*: = A B Q 26 40 42 49 68 106 153 198 407 410 534 544; man 2 corr *περι* with all the rest.

εκ του ονοματος: *εξ ονοματος* ℵ[cb] 40 87 91 97 130 228 310 311.

τα γλυπτα: = ℵ* B Q 26 46 106 198 233 407 410 534 544 710 711 (40 68 114 153 240?); others omit article or add *σου*.

15 *προσθωσιν*: *προσθησωσιν* B 711 and few others.

διελθ[ειν]: ℵ B (40 68 114?) add *δια σου*.

II, 2 *προσωπον*: prefix *το* Q* 40 46 49 153 710 711 Didymus Theophyl.

εξαι[ρουμε]νος: = ℵ B Q V 87 91 130 233 239 311 410 490 544 710 (40 68 95 97 114?); others add *σε*.

4 *αυτων* man 1: = the best MSS; *αυτης* man 2: = OL Vulg, *eius*; cf. *αυτου* Lucianic MSS and others.

εξ $\overline{\alpha\nu\omega\nu}$ man 1: = all Greek MSS; *εκ των* $\overline{\alpha\nu\omega\nu}$ man 2: = Ach Boh.

εν πυρι man 1: = all MSS; *ως εν πυρι* is written below by third hand; no support; this position for corrections and glosses, though rare, is found elsewhere in W and practically established for its parent.

αυτων[2]: *αυτου* Q[a] 26 410 Syro-Hex.

θολυβηθησονται man 1: = all MSS, except λ for ρ; this is corrected by the third hand but is most illegible. I have suggested *εταραχ[θησαν]*; cf. Ach Vulg.

5 *και*[1]: omit ℵ[1] 22 48 62 87 91 147 490 Ach Mass.

συνχυθησονται man 1: = ℵ[ca] Q* 91 and few; *συγχυθησονται* most MSS; *συναχθησονται* man 3; no support, but compare Ach.

7 *πολεω[ν· · · · ·]*; there is space here for a word of four or five letters, possibly more, as the scribe rarely extends the line into the margin. One may suggest *αυτων* from the previous phrase, but I am more inclined to think that a correction written above *πολεων* in the parent MS was copied along with it; cf. Mass and ℵ* *ποταμων*. We may compare Zachariah, 3, 5, for a similar case and there the *diorthotes* deleted one of the two words.

διεπεσεν: *διεπεσαν* A Q 26 106 198 534 538 544 710 Ach Boh.

9 *ως*: *ην* A 106.

τα: *τειχη* A 26 106.

10 *διηρπαζον*[1]: *διηρπασαν* B alone.

υπερ: *επι* B (114?).

τα (σκευη): omit ℵ B 233 710 Compl.

επιθυμητα: *επιθυμηματα* Q* 233 710 711* Compl.

12 *τοις σκυμνοις*: prefix *εν* A 26 106 153; cf. Mass.

που[2]: *ου* A 106 130 153 198 311 534.

σκυμνος: *σκυμνον* ℵ* B (40 114?).

13 *επεπνιξεν*: = 68 Ald; all others *απεπνιξεν*.

14 *κ̅ς̅ [παντο]κρατωρ* man 1: apparently *κ̅ς̅ ο παντοκρατωρ* man 2: = A Q 26 40 42 106 198 534 Ach Boh.

— *και*[3]: = Q* 130 310 311.

της γης: omit article Q* 62 87* 106 153 310 410 490.

ου μη ακουσθη ουκετι: = ℵ* A B 26 106 198 233 407 410 534 544 710 (40 49 114 240?).

τα εργα: omit article Q* V.

III, 1 *ολης* man 1: no support; *ολη* man 2 with all MSS.

αδικιας πληρης: transpose A Q 26 40 46 49 106 153 198 233 407 410 534 544 710 711 Ach.

η (θηρα) man 2: no support, but cf. Coptic.

+ *σου* man 2: = 46 49 711 Ach.

3 *και*[1]: omit ℵ[cb] Y 22 36 51 62 87 91 95 97 114 130 147 185 228 310 311 Compl etc.

4 *επιχαρης*: = ℵ A B* 26 130 311 Compl etc.

5 *ο παντοκρατωρ*: omit article ℵ? 130; several omit *ο θ̅ς̅ ο*.

το προσωπον: omit article A Q 49 106 534.

— *σου*[1]: no support; cf. Ach Boh omit *σου*[2].

αισχυνην: *ασχημοσυνην* A 26 40 42 (49) 106 Compl.

7 *αποπηδησε[ται]* : = Ach; cf. Mass Vulg; *καταβησεται* all Greek MSS and OL.

δειλια : extreme case of itacism; all other MSS *δειλαια*.

8 *ετοιμασαι μεριδα*^{1} : = ℵ* A B Q 22^{c} 26 106 198 233 239 410 544 710 (40 153?).

ετοιμασαι^{2} : omit ℵ^{cb} V 87* 91 130 311 Compl Arm Mass.

μεριδα : *μερις* ℵ^{ca} V Y 22* 36 42 48 49 51 62 68 87 91 95 97 114 130 147 185 228 240 310 311 Compl Ald and others.

(*αρχη*) + *αυτης* man 2 : = A 42 106 240.

9 *και*^{1} : omit ℵ^{cb} V Y 22 62 68 87 91 95 97 130 147 185 228^{2} 310 311 490 538 Compl.

η (*ισχυς*) : = ℵ$^{ca\ cb}$ A Q Y 22 36 40 42 46 48 49 95 106 153 185 198 228^{2} 233 407 410 490? 710 711 Ach Boh.

εστιν : *εσται* A 42 49 106 233 544 710; *εστη* some MSS of H & P.

φυγης : = ℵ* B (42 114?) Ach (Wessely, not Schmidt); others add *σου*.

10 *πορευσέται* : *πορευεται* Q 310 534 710.

επ αρχας : = ℵ* A B Q* 26 106 198 233 534 544 710; most others *επ αρχης*.

11 *και* : + *γε* A Q 26 49 106 544 Mass.

υπερεωραμενη : = ℵ* AB Q* 26 106 198 233 407 410 544 710 (49 114 153?).

12 *ως* (*συκαι*) : = 22 36 46 48 62 87^{c} 95 228 233 544 710 711 Compl Ach Theophyl.

και (*πεσουνται*) : omit ℵ B V 87 130 311 490 538 (40 68 114 240?).

13 *και* (*καταφαγεται*) : = A Y 22 36 40 42 46 48 51 62 95 106 130 147 185 233 311 410 490 544 710 711 Compl Arm Goth.

14 [*και*^{1}] : it seems best to retain with ℵ* B Y 22 36 48 62 130 147 490 (40 42 95 114 185 240?); most others omit.

αχυραις man 1 : there is no support for the spelling with *α* and it is corrected by man 2.

15 *εν* (*ρομφαια*) : = 87 91 97 228 310 490.

καταφαγεται^{2} : = ℵ* B Q 26 87* 198 (40 42 49 68 114 153 240?) Ach Boh; others prefix *και*.

βαρυνθηση : *βαρυνθησεται* 26 46 233 711; *βαρυνθησει* B V and few.

16 *υπερ*: *ωσπερ* ℵ^{cb} 42 87* 91 310 490 Ach; *ως* ℵ^{ca} Compl Arm.

17 *οι ηγουμενοι σου εξηλατο* (*εξηλαντο* man 2): = Ach; cf. Mass and Vulg.

αττελεβος: *αττελαβος* A Q* 26 87 106 233 410 490 538 544 710 etc.

ημεραις: = A Q 26 46 49 106 153 198 228 233 407 410 534 538 544 710 711 Ach^{Wess} Boh.

παγους: = ℵ B Q* V 46 87 91 130 239 311 410 490 538 711 (40 42 68 148 153 240 310?).

18 *ασσυριος*: *ασσυριων* Q 46 68 87 91 97 228 310 490 711 Ald Ach Theophyl.

δυνατας: *δυνατους* Q V 22^{c} 130 311.

— *ο εκδεχομενο*[*ς και*] man 3: = Ach.

+ [*και ο συν*]*αγων*: = Ach and the other Versions; cf. Field "*schol. apud Nobil.* *οι λοιποι = ο συναγων*." W^{1,2} has a conflate reading.

19 *εν* (*τη*): no support.

ακουοντες: = ℵ* B (49 68 114?).

αγγελιαν man 1: = all Greek MSS; *ακοην* man 3: = Hebrew Vulgate.

Habakkuk

I, 2 *κεκραξομαι*: *κραξομαι* B*?.

3 *ταλαιπωριαν*: prefix *επι* A Y 22 36 42 48 51 62 86 95 147 185 233 240 407 544 710 711 Ach Sah Boh.

4 *ο* (*ασεβης*): omit article ℵ B Q* V 91 130 198 311 407 538 (40 68 114 153 240?).

5 [*εκδ*]*ιη*[*γηται*]: + *υμιν* ℵ^{ca} A Q^{mg} 26 36 42 46 49 62 86 106 130 198 228^{2} 239 311 407 711 Ach Sah Arm.

6 (*εξεγειρω*) *εφ υμας*: = ℵ^{ca} A 26 (36) 106 239 407 Sah.

([*χαλδαι*]*ους*) *τους μαχητας*: = A Q 26 36 49 86^{mg} 106 153 198 228^{2} 233 239 407 410 534 538 544 710 Ach Sah Boh.

[*το πικρον κ*]*αι το ταχινον*: transpose A Q 26 106 153 198 233 407 410 710 Boh.

το εξπορευομενον: no support; reading doubtful.

τα πλατη: *το πλατος* A 26 49 106.

7 — *εξ αυτου*: = 86^{mg}; cf. Symmachus.

9 εις: επ A Q 36 42 46 48 51 62 86 95 106 147 185 233 407: επι ℵ^{cb} Y 544 710 711.

10 ως (εν): no support.

11 μεταβαλει man 1: = most Greek MSS; μεταλαξει man 3 (for μεταλλαξει): a good translation for the Hebrew; cf. OL *mutabit* $\overline{spm}$.

12 θεος: + μου A Y 26 51 86 Compl Ach.

αυτον: αυτο ℵ B V 62 147 239 407 (95 185?).

με man 1: = all Greek MSS; αυτον man 3 = Ach Mass Vulg.

13 οφθαλμος: + σου ℵ^{ca} Y 22 36 42 48 49 51 62 70 86 95 147 185 240 407 711 Arm Theophyl: + μου A 106 Boh.

ου δυνηση: οδυνης ℵ* B Q^{mg} V 233 239 410 544 710 (40 97 114 153 240?).

ινα: εις A 26 42 49 153 198 Cyril Alex; omit Lucianic MSS 62–147 86* etc.

14 τα^{2}: omit ℵ*^{cb} A Y 22 36 46 48 51 62 86* 87 95 106 130 147 185 198 233 239 311 407 410 490 538 544 710 711.

15 (και) α[νειλκ]υσεν: = 46 711 (62 147); cf. 86.

16 χαρειται: χαρησεται all Greek MSS.

τω αμφιβληστρω αυτου και θυμιασει τη σαγηνη: = A Q V 26 106 153 198 233 410 534 544 710; cf. omission in 86.

ελιπανεν μεριδα man 1: = all Greek MSS; ελιπανθει μερις man 2: cf. Ach Boh Mass Vulg.

17 (αμφιβαλει) $\overline{κς}$: all MSS omit.

αποκτενει: = ℵ^{ca} 42 49^{2} 62 86 147 Boh.

II, 2 προς με $\overline{κς}$: transpose A Q 26 42 49 106 130 198 233 310 311 407 410 534 538 544 710.

—και^{3}: = ℵ^{ca} Y 22 36 40 42 46 48 51 62 86 95 147 185 228 239 407 544 711 Compl Arm Eusebius etc.

επι: = A Q V 26 49 86^{2} 106 153 198 233 410 534 538 544 710 Boh Mass.

3 ανετ[ειλε]: ανατελει all Greek MSS: this looks like retranslation from the Hebrew.

4 δ[ικαιος εκ] πιστεως μου man 1: omit μου man 3; the same hand would have added the pronoun after δικαιος as in A 26 36 42 49 68 70 86 87 91 97 228 240 310 Ach Boh Goth Arm Clemens Alex etc. This is one of the very few cases

which imply that the third corrector had knowledge of another Greek MS. The correction may have been made from memory.

5 *και* (*καταφρονητης*): omit B.

\+ *ανηρ και ο αλαζ[ων]*: B* omits: 410 *ανηρ ο αλαζων*; all other MSS *ανηρ αλαζων*.

ουδεν: = ℵ* B Athanasius.

ο (*αδης*): omit B Q Y 87 91 198 233 239 490 534 544 710 (40 97 114 153 240 310?).

ουτος: *ουτως* ℵ* 130 311*.

επ man 1: = ℵ B 87 91 130 239 311 410 490 538 (40 68 97 114 240?); *προς* man 2 with remaining Greek MSS.

6 + *και* (*ουχι*) man 2: no support.

ταυτα παντα: transpose ℵ 62 147; Boh omits *παντα*.

7 *αυτον*: all Greek MSS; corr *σε* man 3; = Mass Vulg.

[εκ]νηψονται: cf. Vulg *suscitabuntur;* all Greek MSS *εκνηψουσιν*.

8 (*διοτι*) *συ*: omit ℵ* B V 130 311 538 (114 240?).

σκυλευσουσι[ν σε]: omit *σε* B 130 311 490 (114?).

ασεβεια: *ασεβειας* all other MSS.

9 *ουαι*: = Arm 86^{mg} = Symmachus; cf. Mass Vulg.

10 (*εβουλευσω*) *βουλην πονηραν*: = Ach, which omits the following word *αισχυνην*; as W has both, it seems a conflate reading; yet Mass supports the regular Greek text *αισχυνην*, though *βουλην πονηραν* sounds decidedly Hebraic.

της οψας συνεσπερα man 1: the verb was understood as *σὺν ἑσπέρα* already in the parent MS as shown by the gloss *της οψας* (for *οψιας*) which has crept into the text; the second hand deleted and corrected to the verb *συνεσπειρας*, with which we may compare Ach OL Mass and Vulg; all other Greek MSS have *συνεπερανας*.

12 — *πολιν*^{2}: no support; 153 and Boh have the plural.

14 *ενεπλησθη*: man 1: = A Q 26 40 49 86^{mg} 106 153 198 233 407 410 534 544 710 Boh Arm; *εμπλησθησεται* man 3: = B Ach; cf. Mass Vulg.

συμπασα (*γη*): = A Q 26 40 49 86^{mg} 106 153 198 (233) 239 407 410 534 544 Boh.

(*υδωρ*) *πολυ*: omit ℵ B V Ach.

15 *ουαι*: = 410 (Ach) Boh (106[c]); cf. Origen Cyril Alex.

επι τα σπηλαια αυτων was enclosed in brackets by man 3 and so omitted. He was probably dissatisfied with it as an interpretation of the Hebrew, for *σπηλαια* means caverns generally, while Ach and Vulg, as well as modern translations, interpret the Hebrew word as "nakedness." The omission makes *πλησμονην* object of *επιβλεπη*. Thus *ατιμια ος* begins a new sentence (a dishonor is he who is from glory). Perhaps the whole trouble came from a dittography by the first hand, *ατιμιαας* for *ατιμιας*. ℵ* and Ach support *ατιμια* but there is nothing similar to the pronoun following.

17 *δια*: = ℵ* A B Q Y 26 198 407 410 534 and few; other MSS *δι*.

και[3]: omit Q* 153 198 233 544 710 Mass.

18 *επλασαν*: *επλασεν* ℵ* A B 410 (97 114 240?).

19 *ο λεγων*: *οι λεγοντες* ℵ* 239 240.

και[1]: omit ℵ[cb] 68 87 91 310 311 490 Mass.

φαντασμα: = Q* 544.

παν: omit Q* 198 544 Boh Theophyl.

αυτος: = 130 239 311 534 544 (Mass Vulg).

20 (*προσωπου*) *αυτου*: omit B.

III, 1 (*ωδης*) *υπερ των αγνοιων*: = Mass; cf. OL (*pro ignorantiis*); Hieronymus, Comm.: *Aquila et Symmachus et quinta editio, sicut nos, pro ignorationibus transtulerunt; solus Theodotio υπερ των εκουσιασμων; id est, pro his qui sponte delinquunt* · · · · *in Hebraico habet* AL SEGIONOTH *quod dicitur, επι αγνοηματων, et nos transtulimus, pro ignorationibus.* I believe it is necessary to assume from this not only that Hieronymus thought *επι αγνοηματων* the proper translation for the Hebrew but also that Aquila used this form. Symmachus or Quinta or both may have varied the word, if the general sense was the same. It is clear that the form in W was considered at that time a possible translation for the Hebrew; it may have come direct or through the medium of an earlier translation, preferably Symmachus.

2 *ακοην* man 1: = all Greek MSS; it is not deleted but man 2 adds above *φωνην* which is parallel to Achmimic. It should therefore be considered an interpretative gloss and may indicate that the Achmimic Version was known in the home of W.

κατενοησα: = A B Q and a few minuscules (26 40 106?); ℵ and most others prefix *κε*.

[*εν ορ*]*γη ελαιους* man 1: man 3 omits *εν οργη* as Compl.

3 *εκ*: = ℵ* A B Q 26 198 233 407 410 534 710 (49 95 114 185?).

φαραν: omit ℵ[ca cb] V 22* 36* 42 49 51 68 91 97 153 228 239 240 310 410 Ald Arm Eusebius Cyril Alex Theodoret Theophyl.

μεταβολη διαψαλματος: = 62 86[mg] 147 Ach.

ουρανου: = Boh; cf. *ο ουρανος* 62 86 147 Ach.

5 *εξελευσεται*: *εξελευσονται* Q[a] 198 233 534 710 Boh Irenaeus.

εν πεδαις man 1: no support; but to be joined with the following "in fetters stood his feet"; man 3 erased and wrote *πετη*··· to agree with Hebrew (see critical note); in lower margin man 3? rewrote the phrase, but with *εν πεδιλω*; cf. *εν πεδιλοις* of A Q 26 233 410 710.

οι ποδες: = A Q 26 40 49 153 198 233 Boh.

6 *εστησαν* man 1: = 410 OL[W]; *εστη* man 2 et 3 with all other MSS.

διετακη: = ℵ[cb] A B* Q 26 106 198 233 410 534 710[c] (40 49 240?)

διεθρυβη τα: = all Greek MSS; corr man 3 *διεθρυβησαν* *i.e.* plural verb against Greek idiom, but with Ach Boh Mass Vulg.

αιωνιας: = ℵ B Q 26 410 544 (42 95 114 185?).

αυτου man 1 with most MSS; *αυτων* man 3: = 22 62 130 147 240 311; some omit.

7 *αντι*: + *δε* ℵ[ca] 22* 36 48 62 95 147 185.

αι (*σκηναι*): = A B Q Y 106 233 407 534 710 Ach Boh (42 95 114 185 240?).

της (*μαδιαμ*) man 1: = Sah; *γης* man 2 with most MSS; omit *γης μαδιαμ* man 3 but without support.

9 [*εντενεις*]: *ενετεινας* ℵ* B 410 (240?).

[τοξον]: only ℵ* B 410 omit the article; I so printed in the text as it seemed excessive to supply more than 14 letters; yet I later felt compelled to restore διαψαλμα in the next line, which called for 15 letters. There is not such regularity in the ends of lines as to prevent an excess of one or two letters, so I should have printed [το τοξον] here, as the nearer relatives of W require.

τα (σκηπτρα): = A Q Y 22 36 42 48 51 95 185 198 233 Compl etc.

λεγει: ειπεν Q 49 544; 198 Theophyl omit.

ποταμους ρηξεις γης man 3: = Mass Vulg (*fluvios scindes terrae*).

10 (πορειας) αυτου: = A Q 26 36 40 42 46 49 86 106 153 233 240 534 544 710 711.

οψον[ται] man 1 with all MSS; ιδο[ν] man 3 = ειδον of Compl; cf. Mass Vulg.

φαντασιας man 1 with all MSS; χειρων (for χερων) man 3; cf. Mass Vulg.

11 βολιδες man 1 with most MSS; βελων man 3; cf. Ach OL Mass and κατα το φεγγος των βολιδων of V 62 86 147.

12 εναγγειλη man 1; this is pure scribal error, γγ for π, but was not noticed by the first corrector. W omits σου against A Q^{mg} 26 42 49 86 95 130 185 198 233 311 534 710 Ach Boh OL^{Tert}.

θυμω: + σου A Q^{mg} 42 49 233 534 710 Ach Boh OL^{Tert}.

13 εξηλθεν man 1: = 544; εξηλθες man 2: = most other MSS.

τους χρειστους: τον χριστον ℵ* B.

εβαλες εις man 1: βαλεις ℵ* B; W^3 corr συνεθλας or possibly συνεθλασας; the writing is indistinct; the parallels are Ach Mass Vulg ("Thou woundest the head out of the house of the wicked"); in accord with this man 3 deletes θανατον in the next line.

διαψαλμα: = ℵ* A B 26 198 311^{mg}.

14 εσθων: εσθιων $ℵ^{ca}$ Y 22 26 42 48 51* 68 (86) 91 (36 40 49 51^2 87 95 97 106 130 153 185 198 228 310 311 ο εσθιων); W seems supported only by ℵ* A B Q 233 544 710.

15 επεβιβασας: επιβιβας ℵ* B (240?).

υδωρ πολυ: = ℵ* A B Q 26 198 233 544 (42?).

16 εφυλαξαμην man 1 with all Greek MSS; ηκουον man 3; cf. Ach Mass Vulg.
The omission μου to μου has no support.

17 τοις (αμπελοις) man 1: = ℵ* Y; man 3 corrects the article with all other MSS.
εξελιπον: εξελιπεν ℵ* B 22 48 130 233 239 311 710 Ach.
βρωσεως προβατα man 1 with all Greek MSS; μανδρας ποιμνια man 3: = Ach Mass Vulg; cf. V 62 86 147.
βοες επι φατνης man 1: = Q 198 except order; βοες εν φατνη man 3: = Boh?.
εξ[ιλασεως] αυτων: = A Q[a] 26 86[mg] 153 233 710 Ach Boh.

18 εν: επι A Q 49 62 86 106 147 544 711.
θ̄ς: = ℵ* A B Q 198 407 544 (49 68 114?); others add μου.
καταξει: = 407; most others ταξει.
εις συντελειαν man 1: = most Greek MSS; ως ελαφων man 3: = 22 48 51; cf. ωσει ελαφου 62 86* 95 114 147 185 711 Theodoret.
επι: prefix και ℵ[ca] 22[c] 36 46 62 86 95 106 130 147 185 228[2] 311 490 534 710 711 Theodoret.
υψηλα man 1 with all Greek MSS; υψη μου man 3: = Mass.
νικησαι: + με ℵ[ca] A 26 42 46 49 68 87 91 106 228 239 240 310 410 490 534 538 710 711 Ald Theodoret.
οδω: = ℵ* 130 311 407.

Zephaniah

I, 1 υιου: = Compl Arm; others υιον.
(αμορειου) υι[ου]: = Ach Boh Mass Vulg.
εζεκια: no support, but compare Mass.
— υιου αμων: no support.

2 (εκλιπετω) παντα: = ℵ[ca] 22 36 42 48 51 62 68 86 87[mg] 95 97 114 147 185 228 240 etc.

3 εκλιπετω[2]: εκλειπετωσαν A 26 106.
(θαλασσης) και σκανδαλ[α τοις ασεβεσιν] man 1: = 36 48[mg] 86 240 (22?) Mass Vulg (*ruinae impiorum erunt*); Hieronymus says this was derived from Symmachus.
— και ασθενησουσιν οι ασεβεις: = 36 48[mg] 86[mg] 240; 130 311 Ach OL omit both phrases, and should be right, since

the second phrase is from Theodotion on the testimony of Hieronymus.

— λεγει κ̅ς̅; no support.

5 — *και τους προσκυνουντας*: = A Q V 22 26 36 40 42 46 48 51 62 86 95 114 130 147 185 239 240 311 407 Compl Arm; this phrase was from Theodotion according to Syro-Hex.

W seems to transpose [*του βασιλεως αυτω*]*ν· και τους ομνυ*[*οντας κατα*] κ̅υ̅: cf. 86^mg 147²; A Ach Boh etc. omit one phrase; others have a doublet; there are many variants.

6 *του* (κ̅υ̅): omit article Q 40 62* 544.

ζητησαντας: = A Q 26 106 198 233 407 410 449 534 544 710.

7 κ̅υ̅: prefix *του* ℵ* 62 86 147.

πασα σαρξ (*απο*): no support; it seems to have originated as a gloss, showing to whom the directions of the verse are given.

ημερα: = B 22 36 48 87 91 130 311 449 490 (114 153 240?).

του (κ̅υ̅): omit article Q* V 91 95 153 185 198 233 239 449 534 544 710 Compl Basil.

ητοιμακεν: = B V 62 130 147 239 538 (40 114 240?).

ηγιακεν: *ηγιασεν* A 26 40 49 91 (106) 153 Compl.

9 *επι παντας*: B omits.

θ̅υ̅: = ℵ* B 198 449 534 538 (40 95 185?); a few omit, the rest prefix *του*.

ασεβειας: *ανομιας* A 26 106.

10 *τη ημερα εκεινη*: = ℵ* B 239 490 538 (40 42 49 68 95 114 153 185 240?).

11 *θρησατε* man 1: no support; *θρηνησατε* man 2: = most MSS; *θρηνειτε* 86* and the Lucianic MSS.

χαναιαν: man 3 adds above *αυτης*, which finds no other support.

(*αργυριω*) *και χρυσιω*: = Ach OL^Spec Paulinus, Epist.

12 *τη ημερα εκεινη*: transpose A Q 26 106 130 153 198 233 311 407 410 449 534 544 710 Compl OL^Luc.

— *δε*: added by B alone.

ουδ ου: = A Q V 26 40 42 49 62 106 147 153 198 407 410 449 534 538 544 710.

13 — *εν αυταις*: = Compl OL^Cyp Mass Vulg.

καταφυτευσουσιν: *καταφυτευσωσιν* A Q* 26 534; *φυτευσουσιν* in some minuscules.

14 *ημερα*: = B Q* 130 311 449 534 538 544 (95 114 185 240?).

15 *αωριας*: *ταλαιποριας* $\aleph^{cb}$ 42 68 87 91 97 130 153 228 239 310 311 490 538 Compl Ald OL^{Spec}.

The omission from *ημερα*^{5} to *ημερα*^{6} has no support.

18 *δυνηται*: *δυνηθη* 62 86 106 147 and Lucianic MSS.

ζηλους: = ℵ A B V 87* 233 490 534.

II, 1 *συνδεηθητε* man 1: = $\aleph^{ca}$ 62 86 95 147 185 Sah; *συνδεθητε* man 2: = other MSS.

2 *προ του επελθειν εφ υμας οργην* $\overline{κυ}$: omit $\aleph^{cb}$ 95 106 185 228* 240 311 Sah Arm.

3 *πραυτητα*: cf. 22 51 62 86 95 147 185 240 Goth (*ζητησατε πραοτητα*); 36 48 228^{mg} substitute for *δικαιοσυνην*; Y seems to add without the verb but in different order.

4 *εσται* (*εις*): = A Q 26 42 49 106 198 233 239 407 410 449 534 544 710 Ach Boh.

εκκριφησεται alone for *εκριφησεται*: A 26 49 106 transpose with *εκριζωθησεται*.

5 *εφ*: *προς* A 106.

7 Omit *αυτων* to *αυτων*: no support.

8 *αυτων*: no support; cf. *αυτου* 95 185; all others *μου*.

9 *διοτι*: *οτι* ℵ* V Y 22 26 36 42 48 51 62 95 147 185 407 Boh.

οι (*υιοι*): omit article B 48* 130 198 407 410 (68 95 114 153 185 240?).

και^{3} omitted by man 3: no support.

There is no support for the second-hand omission of *και οι καταλοιποι λαου μου διαρπωνται αυτους*. It seems an omission by *homoioteleuton* and so indicates comparison of W or its parent with another text tradition, in which the sentence had been dropped out.

λαου: prefix *του* A 40 42 87* 153 228 239 310 410 Compl.

11 *επιφανησεται*: *επιφανης εσται* ℵ (A) Q V 26 40 46 48 49 62 87 95 106 130 147 153 185 233 239 310 311 449 490 544 710 711 Compl Arm.

αυτου: *αυτων* A 40 42 Compl.

13 *εκτενει*: = ℵ* B 22 36 48 130 239 311 407 OL^{Tyc} (95 114 185 240?).

[α]υτου: = א* B V (95 114 185 240?).

απολει: απολω א^cb Q V Γ 40 42 46 68 87 91 153 198 228 310 449 456 490 534 538 544 711 Ald Arm Hieronymus.

θησει: θησω א^cb Γ V 40 42 46 68 87 91 153 198 410 449 456 490 534 711 Ald Arm Boh Hieronymus.

14 νεμησονται: νεμηθησονται Γ 130 239 311; νεμησεται Y 22 36 40 42 48 51 62 86 95 147 185.

ως (κεδρος) man 2: = Arm Ach; cf. 86 διοτι (κεδρος).

III, 1 — αυτη: = Ach OL^Tyc.

επ: εν Q* 26 544.

τη (καρδια): = Y 26 42 46 87 91 97 153 228 239 310 410 490 544 711 Ald Compl.

διαπορευομενος: παραπορευομενος A Γ 22 36 40 42 46 48 49 51 62 86 95 147 185 240 407 538 711; πορευομενος Q 26 106.

2 η (απολελυτρωμενη): = 534; Lucianic MSS have λελυτρωμενη.

η (πολις) man 1: = 40 153 233 407 410 456 Compl (Ach) Boh; omit article all others, together with third hand of W.

και (ουκ): no support; cf. Vulg which inserts *et* before following phrase.

επεποιθει: επεποιθησεν A Q Γ 26 40 42 49 86² 106 130 153 198 233 239 240 311 534.

ηγγισεν: ηγγικεν Q 40 153 198 233 456 449 544 710.

3 (υπελειποντο) + στων man 1; οστων man 2: no support; for οστεων, of bones, cf. Hebrew.

5 κριμα: prefix το A Q Γ 26 42 49 106 153 198 233 407 410 449 456 534 538 544 710.

— και ουκ απεκρυβη και ουκ εγνω αδικιαν εν απαιτησει: = V 449; cf. A Q and many minuscules which omit two words more: MS 48 marks this as an insertion by Origen, probably correctly; therefore A Q etc. are indebted to that tradition. The omission in W V 449 was due to *homoioteleuton* (και ουκ to και ουκ) and was the original error. Either Origen's guiding MS had lost two words more or he misplaced his critical marks.

6 παρα: = א* B 22 36 46 48 62 147 239 538 711 (40 95 114 240?).

7 *παντα*: prefix *δια* Q^c Y 22 36 46 48 51 62 86 (*superscr* *λοιποι*) 95 147 185 711.

διεφθαρται: *εφθαρται* ℵ* B (114 240?).

8 *πασαν*: = ℵ* A B Q 26 106 198 233 407 410 449 456 534 544 710 (40 42 114 153 240?).

ζηλου: *ζηλους* B* V 407; a few prefix the article.

9 *διοτι*: = Compl; all others *οτι*.

γενεαν αυτης: = ℵ B Q 87 106 198 233 239 407 410 449 456 490 534 538 544 710 (40 68 114 153 310?); man 3 adds in the margin *εκλεκτην*, which must be a gloss or correction to these Greek words; it is drawn from Mass directly or indirectly; compare Vulg and Ach, but not Boh.

10 — *προσδεξομαι εν διεσπαρμενοις μου* with all except ℵ B V 87 490 538 (40 42 68 114 153 240?); many insert a substitute, which is marked with an asterisk in 22 97 and is therefore from Origen and presumably from Theodotion. W man 1 inserts *δεομενοι μου εν τοις διεσκορπισμενοις*, but it is omitted by the same hand or the *diorthotes* through dots placed over each letter. It was certainly a marginal gloss in the parent MS and was so recognized by the corrector. Symmachus is quoted for a different form by Theodoretus, so it seems best to derive the gloss either direct from the Hebrew or from Aquila.

μοι: *μου* ℵ* 48 106; *εμοι* 62 86 147 Compl.

11 — *εις* man 1: man 2 adds with all other MSS.

— *οτι*: = 407 410.

μεγαλευχησαι man 3: this is only an error in spelling, but it helps to show how little Greek this latest corrector knew.

επι ορον man 1: *ετι ορος* man 2: the corrector knew from the parent MS or from comparison with another, that *ορος* was right, yet he seems to have thought it was a nominative and for that reason changed the preposition. This does not compare with the knowledge of Greek regularly shown by the first corrector. The change may have been made by an early reader. It is in lighter ink and well written.

12 *πραυν*: *πολυν* A 68 410 Ald.
κυ: prefix *του* A 26 Ach Boh.
13 — *του* (*ιηλ*): = 46 711.
(*ου*) *μη*: = 36 233 239 407.
ψευδεις (*ματαια*): this is a doublet and without connective. It came in from a gloss, perhaps direct from the Hebrew.
ουδ ου μη: *και ου μη* all other MSS, but compare 40 153 407, which have *ουδ ου μη* for previous *και ου μη*.
τω στοματι: omit article A 26 106 239 490.
14 (*χαιρε*) *σφοδρα χαιρε σφοδρα*: there is no support for this repetition, but *σφοδρα* is found in the Lucianic MSS and some others.
θυγατερ ter: *θυγατηρ* ℵ* Q 198 534 544.
15 (*σε*) *κς*: = V 22 36 48 51 95 185 538.
βασιλευσει: *βασιλευς ιηλ* ℵ* B V 87 91 490 (Q 198* 534 538 544) (49 68 97 114?).
κς^3: *ο κς* A Q 26 49^2 233 Ach Boh.
16 *βαρισθωσαν* man 1: *βαρεισθωσαν* man 2: *παρεισθωσαν* all other MSS; the change was probably due to error in pronunciation and was not noticed, as it gave a passable meaning.
17 *δυνατος*: *ο δυνατος* ℵ* B (114 240?).
ανακαινιει: = Cyril Alex (Migne, 69, 61); all others *καινιει*.
— *και*^{2}: = V; cf. Mass Vulg.
σε^4: = ℵ B Q V Y 87* 91 130 198 233 311 449 456 490 534 538 544 710; most others read *σοι*.
18 *διεσκορπισμενους*: = Compl; *συντετριμμενους* all others; many add *σου*.
επ αυτην ονειδισμον: transpose ℵ^c A Q 26 40 106 130 153 198 233 311 407 410 449 456 534 538 544 710 Compl.
19 *ενεκεν*: *ενεκα* A Q 26 36 49 91 106 153 198 233 410 449 534 544 710 Compl.
και θησομαι: omit ℵ* B.
20 *επιστρεφειν*: *στρεφειν* B*.

Haggai

I, 1 (*ειπον*) *δη*: = A Q 26 36 42 49 106 153 407 410 449 544 Goth.
εκ φυλης: *τον* (*εκ φυλης*) A 26 36 49 106 410 Cyril Alex.
2 *λεγων*: omit ℵ? V 22^{2} 49 (86) 153 239 240 310 456 538 Ach Boh Arm Cyril Alex.
ο (*καιρος*): omit Q* 130 311 544.
του ($\overline{κυ}$): = Boh; Ach in lacuna; all others omit article.
4 *υμιν μεν εστιν*: = ℵ A Q^{mg} 87 97 106 198 228 233 310 407 456 534 538 Ald; others transpose or omit one word.
υμων^{1}: omit $ℵ^{ca}$ A Q 26 49 106 130 198 233 311 407 410 449 534 544 710 Compl Boh Arm.
ουτος man 1: *υμων* B; most others agree with W*; there is no support for W^{2} *σου*; a few have *μου* and a few combine.
5 *δη*: = ℵ* A B Q 26 36 106 198 233 407 410 449 534 544 710 (40 42 49 114?); others omit.
6 *συναγων*: *συναγαγων* ℵ 198 OL^{Beatus}.
8 *επι*: *εις* ℵ* B 62 86* 130 147 311 407 Compl (40 68 240?).
κοψετε: = ℵ*; *κοψατε* all others.
οικοδομησετε: = 68; *οικοδομησατε* all others.
9 *εβλεψατε*: cf. 42 *βλεψατε*; most others *επεβλεψατε*.
εγενετο: *εγενοντο* A 26 49 106 407 Boh (Ach in *lacuna*).
10 *αναξει*: no support; all others *ανεξει*.
11 — *και επι τα ορη*: = 26 49 130 311 $OL^{Spec\ Cyp}$ Ach Arm.
12 *εκ φυλης*: *ο εκ φυλης* A 49 36 87^{c} 106 310 407 410 Ach.
— *ο* $\overline{θς}$ *αυτων*: = OL^{Cyp}; a few others omit or change the pronoun.
13 *αγγαιος* man 1 is correct; *αγγαιωι* man 2 has no support.
ο (*αγγελος* $\overline{κυ}$): = $ℵ^{ca}$ 22 36 40 46 48 68 86 87 97 228 310 407 711 Compl Ald.
— *εν αγγελοις* $\overline{κυ}$: = ℵ A Q^{mg} 26 49 106 130 198 233 239 240 311 407 410 534 544 710 Ach Boh Arm.
14 *παντος*: omit Q* 46 68 87 91 97 153 228 310 490 711 Compl Ald Ach Boh; it was obelized in Syro-Hex.
εισηλθεν man 1: = ℵ* 22* 95 185; *εισηλθον* man 2 with all others.

εργα: = ℵ B V 87 91 490 538 (40 68 95 97 114 153 185 240?).

— *θ̅υ̅ αυτων*: = Ach.

II, 1 *εκτου* man 1 with all MSS; *εξειτου* man 3 is for *εξιτου*, the genitive of *εξιτης*; see Julius Pollux, 9, 100 and Liddell and Scott, where Greek Epigr. 1038, 2 is cited for the spelling *εξειται*. It means the throw of sixes at dice, so we get a hint that the third corrector, who knew little Greek, learned some of it in dubious quarters.

τω εβδομω μηνι: *μηνι τω εβδομω* ℵ B and a few minuscules.

2 *ιερεαν* man 1: = 410 490; *ιερεα* man 2 with all others.

3 *ημων* man 1 has no support; *υμων* man 2 with all other MSS.

ειδεν: *οιδεν* A 62 147 153 (410).

4 *ιησους*: = A (*ιησους του ιωσεδεκ*) 407 534 Ach Sah.

— *ο του ιωσεδεκ*: no support.

— *ο μεγας*: = V.

μεθ υμων εγω: = ℵ B Q 198 233 449 534 544 710 (49 68 95 114 185 240?).

παντοκρατωρ: *ο* (*παντοκρατωρ*) B (68?).

5 *π̅ν̅α̅*: = Γ 26 106 198 233 410 534 544 710; others prefix article.

6 (*διοτι*) *ταδε*: ℵ B omit.

παξ man 1: no support; *απαξ* man 2 with all MSS.

7 *πλησω*: *πληρωσω* A Γ 26 42 49 68 87 97 106 228 310 410 Ald.

κ̅ς̅ κ̅ς̅ man 1: omit one with all other MSS man 2 or possibly man 1.

9 *αναστηναι*: = 240 534; all others *αναστησαι*.

10 *του ενατου μηνος*: *μηνι τω ενατω* A Γ 26 49 (106); *τω μηνι τω ενατω* Q 198 233 534 544 710 (Compl).

του δευτερου ετους: no support; cf. *του πεμπτου ετους δευτερου* 311 (130).

12 — *του ιματιου αυτου και αψηται το ακρον*: this is an omission from like endings, *του ιματιου* to *του ιματιου* and has no support.

13 *η* (*ακαθαρτος*): = A Q 26 42 106 239 407 410 Boh.

μεμιαμμενος: = A B Q Y 46 198 233 449 544 710 711.

ψυχη (*επι ψυχη*): = A 26 106 407 410 (Q etc. similar). It seems from a comparison of all MSS that the common text,

including W, contains a doublet here. The simple members are *μεμιαμμενος επι ψυχη* and *ακαθαρτος ψυχη* as seen from ℵ^{cb} and the Lucianic MSS on the one hand and from the combination in MSS 36 49 and others, or we may assume *μεμιαμμενος ψυχη* and *ακαθαρτος επι ψυχη* from A Q 26 106 etc. The second hand of W, which omits *ακαθαρτος ψυχη επι*, agrees with the second of these, as it thus reads *μεμιαμμενος ψυχη*.

απο (*παντος*) man 1 with most MSS; *επι* man 2: = ℵ B Γ 36 239.

14 *εμου*: *μου* Q 26 42 147 233 198 449 534 538* 544 710.

αν: = Q V 26 87 91 97 130 153 198 228 233 239 311 407 449 490 534 538 544 710 Compl Ald.

πονων: = ℵ* A B Q 26 36 106 198 233 410 449 534 544 710 Ach Sah Boh (40 49 114 153 240 ?).

15 *εις*: = ℵ* B 407 (40 42 68 114 240 ?).

16 (*οτε*) *εισιοντες*: no support.

εγεινετο: = *εγινετο* Q Y 22 26 36 46 48 49 62 86 95 185 233^{c} 449 534 711.

κριθης δεκα σατα: = ℵ* A B Q 26 198 233 410 449 534 538 544 710 (42 49 68 97 240 ?); others transpose.

μετρητας changed to *μετρητα* by third hand; due to ignorance of Greek.

εγενετο: = 68 87 91 153 198 228 310 and few.

εις (*εικοσι*): = ℵ 26 49 68 87 91 97 153 198 228 310 449 490 538 Ald.

17 *επαταξα*: prefix *και* Q 130.

18 *υποταξατε*: = ℵ* B.

ενιαυτου man 1; cf. 538 *ειπιατου*; *ενvατου* man 2: = 22 36 46 48 106 147 407 Compl etc.

εθεμελιωθη: *τεθεμελιωται* ℵ B V 87 91 130 239 311 490 (68 97 114 153 310 ?).

19 (*ει*^{1}) *ετι*: omit ℵ* B 449 (114 240 ?).

ει^{2}: omit A Q 87 97 106 130 228* 233 310 311 407 410 449 490 538 710.

ετι: omit A 106 233 410 449 710.

21 *σειω*: *σισω* ℵ^{ca} 40 42 233 310 311 449 710 Ach Sah Boh OL^{Tyc}.

22 καταβ[ησονται]: αναβησονται A Q^{a} 22 26 48 51 106 147^{2} 198 (233) 240 310^{2} 407 534 544 710 Boh.

23 λημ[ψο]μαι: all other MSS add σε; but compare ℵ$^{ca\ cb}$

— λεγει $\overline{κς}^{2}$: = 130 311 410 Arm OL^{Tyc} OL^{Sab}.

Zachariah

I, 1 αδω man 1: cf. αδωκ 36; αδδω man 2 with most MSS.

3 — λεγει $\overline{κς}$ των δυναμεων^{1}: = ℵ^{ca} Q 36 40 49 130 198 233 239 311 407 410 449 534 544 710.

— των δυναμεων^{2}: = 130 239 311 410; it is under asterisk in Syro-Hex; V 91* omit more. A Q etc. read παντοκρατωρ.

4 οι: οις all MSS.

οι (εμπροσθεν): ℵ* B (Y ?) 22* 544 omit.

— και ουκ εισηκουσαν: = A Q 26 40 49 106 198 233 407 449 534 538 544 710 Compl Ach Boh.

5 εις (τον αιωνα) added by man 2: = V Y 22 36 40 42 46 48 51 62 86 95 147 185 228^{2} 240 310 711 Compl Ald Ach Boh.

6 — ημιν^{1}: = A Q 26 49 106 130 198 233 239 311 407 410 449 534 544 710 Compl Arm.

υμων^{1}: = A Q 51 106 198 233 240 Boh and others; cf. next note.

υμων^{2}: = A Q 26 51 106 130 198 233 239 240 407 410 449 538 544 710 Boh.

υμιν: = A Q 26 51 106 130 198 239 407 410 449 538 544 Boh Ach^{Wess}.

7 τη (τετραδι): omit article Q 26 36 49 91 106 490.

ειδατι man 1; scribal error; no support; corrected by man 2, εικαδι.

αδω man 1: = 26; αδδω man 2 with all other MSS.

8 δυω (ορεων): = A Q 26 40 46 49 86^{2} 87^{c} 97 106 198 228 233 239 310 407 449 538 544 710 711^{c} Ach Boh (42).

και ψαροι: omit ℵ^{cb} V 87 91* 95 97 130 185 228* 239 310 311 490 Mass; 62 86 147 Compl Ach transpose.

9 σοι δειξω: = V 130 311 Compl; others transpose.

10 εξαπεσταλκεν: = ℵ^{cb} A Q V 49 198 233 407 710 (106 449 544).

του (*περιοδευσαι*) : = A Q* 26 36 40 42 49 106 198 233 407 449 534 538 544 710 Compl.

11 *ειπον* man 1 ; *ειπαν* man 2 with A Q V 49 130 198 233 311 407 449 534 538 544 711 Compl.

[*περιω*]*δευκαμεν* : = A 26 49 106 233 407 449 534 710 Compl ; it is necessary to supply nine or ten letters before this verb in order to fill the line. The only suggestion that I have found from related MSS is ⲉⲩϫⲟⲩ ⲙ̄ⲙⲁⲥ ⲛⲉϥ in Ach. This is joined with the previous verb, the whole meaning "they said it to him." According to this we may supply here in W *προς αυτον*, which will fill the space passably.

12 — *και*^{4} : = 91.

14 *εζηλωκα* : *εζηλωσα* ℵ 42 130 311 Cyril Alex.

15 *εγω μεν* : *μεν εγω* B 198 233 490 (49 68 97 114 240 ?) ; some omit one or the other.

οργισθην : = Q* V 106.

συνεπεθετο man 1 : no support ; *συνεπεθοντο* man 2 : = 233 490 ; most MSS *συνεπεθεντο*.

16 *κ̅ς̅*^{1} ; add *παντοκρατωρ* A 42.

επιστρεψω : *επιβλεψω* B*.

— *εν αυτη* : = 130 239 311 407 410 Arm.

17 (*ερετιει*) *ετι* : omit B 239 534 (49 68 114 240 ?) ; A 26 106 add *κ̅ς̅*.

19 *ιουδα* : = V 62 239 407 Boh.

— *και ι̅λ̅η̅μ̅* : = A Q 26 42 49 106 130 198 233 240 311 407 449 534 538 544 710 Ach Sah Boh Arm.

21 (*ειπεν*) *προς με* : = A Q 26 42 49 106 233 198 240 407 410 449 534 538 544 710 (Compl).

ιουδα : = 239 Boh.

κατηξαν man 1 : = 22 48 407 Compl ; *κατηγαν* man 3 : no support.

εισηλθον : = A Q 26 40 106 114 198 233 407 410 449 534 544 710 Compl.

II, 3 *συν*[*αντησιν*] : *απαντησιν* ℵ A Q 49 106 198 233 240 310 407 410 449 534 538 544 710 (26 40 42) Compl Cyril Alex.

4 *νεανιαν* : *νεανισκον* ℵ Y 22 36 48 51 95 114 185 228.

κατακαρπως : *κατακαρπος* Q^{a} 36 40 42 87 97 106 130 147 228 239 310 311 410 449 490 Compl Ald Cyril Alex.

εν μεσω: prefix *των* A Q^{mg} Γ 22 26 36 42 46 48 51 62 86 95 106 147 185 198 233 240 449 534 538 544 710 711 Compl Cyril Alex.

5 *λεγει*: *φησιν* A Q* 26 49 106 198 233 534 544 710.

αυτης: *αυτων* A Γ 42 49 106 407 410.

6 *ω ω ω*: H & P quotes the triple cry from Hieronymus, but it does not appear in Migne.

8 *απτομενος*^{2}: = B V 239 449; all others prefix the article.

μου: Vulg Hieronymus (but not Mass); all others *αυτου*.

9 *ιδου*: omit Q* 95 185 Goth.

δουλευουσιν: *δουλευσασιν* A Q 26 40 42 46 49 87 91 97 106 198 228 233 310 410 449 490 544 710 711^c Compl Ach Euseb.

διοτι: = A Q Γ 40 106 198 233 407 449 534 538 544 710 Compl.

εξαπεσταλκεν : = 40 42 Compl Euseb.

10 *εγω*: omit A 26 36 49 62 87 91 97 106 228 233 310 410 490 534 544 Ald Ach.

11 *επιγνωση*: *γνωση* ℵ? Y 22 36 48 51 62^2 86* 95 147 185 407 410 449 Theodoret Eusebius Athanasius Cyril Alex.

εξαπεσταλκεν: *απεσταλκεν* A 310 Justin Mart.

12 *την μεριδα*: *τη μεριδι* B; *και την μεριδα* $ℵ^{ca}$ A and few.

13 *διοτι*: = A Q Γ 26 40 42 49 68 198 228 233 407 410 449 534 538 544 710 Ald.

— *αγιων*: no support.

III, 1 — *κ̅ς̅*: = Ach Justin Mart Mass.

ιησουν: = A Q Γ 26 40 106 198 233 407 410 449 534 538 544 710 Compl Ach Boh Justin Mart Athanasius Eusebius.

του αντικεισθαι: omit article A 106 Compl Eusebius.

2 *ουχ*: = A B* Q^c 26 106 490 534 (Symmachus 86^{mg} *ουχ ορας*).

3 *του (αγγελου)*: omit Q* 130 311 544 Arm Eusebius.

κ̅υ̅: = Q V 130 239 311 449 Ach Boh; others omit.

5 *μιτραν κιδαριν bis;* though the text of W is here very fragmentary, this reading is certain in the second case and very probable in the first. We may compare *μιτραν και κιδαριν* in 22 36 46 48 49 51 62 68 86 87 95 97 114 147 185 228 711 Ach Goth, which is the full doublet. In W we have the first stage in which a gloss or variant is care-

lessly copied into the text. An intelligent scribe copying this would be very likely to insert the conjunction. Man 2 has deleted *κιδαριν*^{2}.

και περιεβαλον αυτον ιματιον is transposed before *και επεθηκαν*: = A Q 198 and many others with slight variations.

ιματιον: = 410; all others *ιματια*.

7 *εαν* (*εν*): = Q V Y 22 36 40 42 46 48 51 62 86 95 147 185 240 711 Compl Ach Boh.

εν^{2}: omit B^{ab} 40 42 239 Compl Arm.

φυλασση: = $א^{cb}$ A Q V 26 106 198 233 407 410 449 534 538 544 710.

διαφυλαξης: = Q 26 62 68 86 91 97 106 147 198 228 233 310 410 534 538 710 Ald.

και γε man 1: = A Q 26 49 106 311 407 410; omit both words man 3 (or 2) with most MSS.

8 *ιησου*: *ιησους* B.

— *ο μεγας*: no support.

οι καθημενοι: prefix *και* A Q 26 40 46 86 106 147^{2} 198 233 310 407 449 534 544 710 711.

(*προσωπου*) *σου*: omit B 48 (114 310 ?).

— *αγω* man 1: = 46 228*; + *επαγω* man 2: = $א^{cb}$ V 42 410 Cyril Alex.

επι: = 42 410 538 Cyril Alex; all others omit.

9 (*ανατολην*) + *ονομα* man 2: cf. *ονομα αυτω* 22 48^{c} 407 OL Ach etc.

εδωκα: *δεδωκα* Q Y 22 36 40 42 46 48 51 62 86 147 228 233 538 710 711. Third hand seems to add *κ̅υ̅ ι* before *ιδου*; there is no parallel; it may have arisen from a carelessly written *και*; cf. Ach AOΥ.

αδικιαν man 1: all other MSS prefix article in agreement with man 2.

10 *συγκαλεσατε*: = Q^{a} 46 407 711 (40 42 68 97 114 240 310 ?).

IV, 1 *εξηγειρεν*: *εξηρεν* B.

2 *ειπα*: *ειπεν* A; *ειπον* 36 40 46 48 51 62 86 95 147 185 711.

Man 1 omits by *homoioteleuton* *επανω αυτης*^{1} to *επανω αυτης*^{3} as do 130 185 228* 311 (cf. 106 410 538); man 2 adds in lower margin in agreement with all other MSS.

3 — αυτης²: = OL Arm Mass Vulg Hieronymus, but cf. (*sinistris*) *eius*.

4 ειπα: = A Q 26 87 106 130 198 233 239 311 407 410 449 490 534 538 544 710 and some others from H & P.

5 — λεγων: = 410 538 Compl OL Mass Vulg Hier Didymus; cf. A 106 Cyril Alex.

7 — προ: = 95 97 185 Ald Theodoret.

κληρονομιας man 1: add σου man 2 with Sah alone.

9 εξαπεσταλκεν: εξαπεστειλεν A 106; απεσταλκε 87 233 310 710.

10 χαρουνται: = ℵ* B 410 (240 ?).

(οφθαλμοι) κ̅υ̅ εισιν: omit κ̅υ̅ B 233 710; transpose A 106.

11 ειπα: ειπον ℵ Y 22 36 46 48 62 86 147 711.

ενω[νυμων ····]: It is not certain that there was an added word here as very rarely some such space is filled by a line filler; yet I am inclined to add αυτης with B[b] Y 22 36 40 42 46 48 51 62 86 95 114 147 185 711 Ach Sah Boh Mass Vulg; B[b] marks with an asterisk.

13 με: + λεγων ℵ[cb] 68 87[c] 91 97 228 490 Ald Mass.

14 ουτοι: + εισιν Γ 46 62 86 130 147 239 311 711 Compl Ach Sah Boh OL[Tert].

παρεστηκασιν: prefix οι ℵ[ca] Γ 36 42 49 51 62 86 95 147 185 228² 239 Compl Ald Arm.

τω (κ̅ω̅): omit article ℵ B Y 48 95 185 (68 114 240 ?).

V, 2 μηκος πηχεων εικοσι και πλατος πηχεων δεκα¹: this is a doublet to the last part of the verse and has no support; it may have gotten in in wrong order in a MS family, that had originally omitted it, or it may have been written in the margin for the sake of correcting the two words μηκος, πλατος for μηκους, πλατους; in either case the error seems to have arisen in another MS tradition and to have come into W as a conflate.

μηκος ····· πλατος: = A Q Γ 26 40 49 91* 106 198 233 240 311 407 410 449 534 538 544 710 OL[Spec].

3 — η²: = 239 407.

προσωπον: προσωπου A Q 26 36 49 106 198 407 449 534 544.

εως θανατου²: omit B (68 ?).

4 τω ονοματι: το ονομα 26 106 410; cf. Γ* 91.

5 ιδε: + τι $\aleph^{ca}$ V 22 36 40 42 48 51 62 86 147 240 Compl Mass Vulg.

There is no support for μου written by man 1, but at once corrected to σου.

7 μια γυνη: = ℵ B 233 710; 36 Heidelberg Papyrus and Coptic omit μια; all others transpose.

9 — δυο man 1: = 239; add man 2 with all others.

πτερυγας: = B Q* 407 410 (68 114 240 ?); all others add ως πτερυγας.

11 αυτης: = 407^{text} 410 Mass.

VI, 2 και (εν): = Γ V 407 410 449 Compl Ach.

3 — εν^{1}: no support.

5 ειπεν: + προς με $\aleph^{ca}$ Y 22 36 46 48 51 62 86 95 114 147 185 711 Goth Mass.

ταυτα εστιν: ουτοι εισιν A 40 42 106 449 Coptic Mass Vulg; ταυτα εισιν Q (Y) 26 49 198 233 534 538 544 710 Heid.

εκπορευονται: prefix οι $\aleph^{ca}$ Q Γ 22 36 40 42 46 48 49 51 62 86 95 147 185 239 407 544 711 Compl Arm.

6 οι (ιπποι): omit article ℵ 87^{c} 91 490 (40 97 114 240 310?).

βορρα: βορραν ℵ* 46 62 86 87 91 147 311 490 711*.

7 εξεπορευοντο: add και εζητουν $\aleph^{ca}$ Y 22 36 48 51 62 86 95 114 147 185 240 Goth.

του (περιοδευσαι): = ℵ B 407 (40 95 97 114 185 310 ?).

8 ανεβοησεν: ανεβοησαν B*.

γην: γης Q Γ 26 106 198 233 449 534 538 544 710.

και (ανεπαυσαν): = ℵ* B (40 68 114 240 ?).

10 αυτην: αυτων A 544.

13 καθιεται: = ℵ* B*.

καταρξει: καταξει ℵ* 239 711*.

του (θρονου): omit Q* Y 36 48 51 95 185 198 233 407 449 544 710.

14 υιου: τοις υιοις A Q Γ 26 40 49 106 407 410 449 Heid Compl Boh

15 — τω: = Γ Arm Goth.

— $\overline{κυ}$ man 1 without support; add man 2 with all MSS.

γνωσεσθε: επιγνωσεσθε A Q Γ 26 40 42 49 106 233 198 407 410 449 534 544 710 Heid.

οτι: = (A* ?) Y 22 26 36 46 48 51 62 86 95 147 185 410 544 711.

εξαπεσταλκεν: = V 40 42 407 449 Compl.

εισακουσαντες: = ℵ^{ca}; cf. V.

υμων: *ημων* ℵ* 410 544.

VII, 1 *τετραδι*: *τη τετραδι και εικαδι* A 26 106.

χασελευ: = A B Q Γ^{c} and most MSS.

2 *εξαπεστειλεν*: *απεστειλεν* ℵ^{c} V Y 22 36 46 48 51 62 86 87 91 147 228 310 490 711 Ald.

σαρασααρ: *σαρασαρ* all MSS.

αρβεσεερε man 1: no support; *αρβεσσεε* man 2: cf. *αρβεσεε* Q 544; it is difficult to say whether the second sigma was added by the same hand that put dots under the last two letters. The ink seems darker.

του (*εξειλασεσθαι*): = ℵ^{ca} A Q 26 40 42 49 106 198 233 407 410 449 534 544 710 Compl, but all have *εξιλασασθαι*.

3 *εισεληλυθεν*: prefix *ει* A V Γ 22 36 42 46 49 51 86 228^{2} 233 407 538 544 711 Arm Ach Boh.

εν τω μηνι τω πεμπτω το αγιασμα: transpose A V Y 22 36 48 51 62 86 147 Compl.

εποιησαν: *εποιησεν* ℵ B V 26 87* 130 311 Boh (49 68 95 185 ?).

5 — *απαντα*: = Γ 49 130 233 239 311 407 410 449 710 Arm.

6 *η*: *και* A 40 42 62 86 147 538 544 711 Ach Boh Arm; *και εαν* Q 410 Mass.

εσθετε: = ℵ* B 130 198 233 311 407 449 534 538 544 710 711.

(*και*) *υμεις*: omit ℵ B 26 62 147 (42 49 95 114 185 240 ?).

7 *κατοικειτο*: = 86 233 239 407 710 and few; all others *κατωκειτο*.

9 *παντοκρατωρ*: + *λεγων* Q Γ 26 87 91 97 198 228 233 310 407 410 449 538 544 710 711 Compl Boh Mass.

ελεος: *ελεον* ℵ^{cb} V Y 22 36 46 48 49 51 62 68 86 87 91 95 97 147 185 228 310 490 Compl Ald.

10 *καταδυναστευετε*: *καταδυναστευσητε* Q 42 97 407 (51 130 228 239 311) Compl Chrysostom.

11 *νωτα*: = 46.

12 *εισακουειν*: *εισακουσαι* A 26 106.

ους εξαπεσταλκεν: = Q Γ 36 40 407 544 (42 48 51 86 95 185 240 Heid etc.).

13 (*εισηκουσαν*) *αυτου*: omit B (114 240 ?).

ουτω: = Q^{a} 36.

εισακουσω: = ℵ B Y 22 48 51 62 68 86* 87 91 95 97 106 114 147 185 228* 240 310 490.

14 *κατοπισθεν* man 1: = all MSS; man 2 wrote three letters under the end of the word, which may be read *πιν*; *κατοπιν* is a possible form, but there is no support; the letters could more easily be read *γην*, but then we must suppose that the corrector carelessly inserted the correction one line too high, for it is to be connected with *την εκλεκτην*, (= 87 91 97 130 310 311 490 544 Ald) for *γην εκλεκτην* of most MSS. It would make a conflate reading *την εκλεκτην γην* similar to *την γην την εκλεκτην* of 40 Compl. I have not been able to decide between these two possible interpretations.

VIII, 1 *λεγων*: + *προς με* ℵ^{cb} Y 22 36 40 46 48 51 62 86 147 240 711 (410) Arm.

2 *εζηλωσα*^{1}: *εζηλωκα* B Q V 130 239 311 407 410 544 710 (49 97 114 240 310 ?).

εζηλωσα^{2}: *εζηλωκα* B Q V 36 87 91 130 239 311 407 410 449 490 544^{c} (49 97 114 240 310?).

3 $\overline{κς}$: + *παντοκρατωρ* ℵ^{cb} V 239 534 Compl Ach.

και (*επιστρεψω*): = A Q Γ 26 106 198 233 407 449 534 544 710 919 Heid.

η ($\overline{ιλημ}$): = B Q Ach (68 95 114 185 240?).

η (*αληθινη*): = B 407.

4 *εκαστον*: *εκαστος* all other MSS. The error of W was due to careless accommodation to *την ραβδον*.

5 − *αι*: = 87 91* 97 228 310 490 Ald.

6 *διοτι* (*ει*): = A 106 407; all others omit except 410 which writes *διοτι* in the place of *ει*. We may compare the continuative particle ϫⲉ of Ach as the cause of this error. ϫⲉ of Coptic is often translated by *οτι* or *διοτι*.

7 *ανασωζω*: = A Q Γ 26 36 40 42 46 49 86^{2} 106 198 233 240 407 410 449 534 544 710 711 919 Heid Compl.

8 *και εγω*: *καγω* B alone.

10 *υπαρξει*: = ℵ B V Y 40 49 68 86mg 87 91 114 130 239 310 311 410 490 538 711 919 (Ach Boh).

εισπορευομενω και τω εκπορευομενω: = Vulg Hieronymus (not Mass); cf. ℵ* where *και τω εκ* stands in an erasure, but by first hand. We may also compare V 130 311 490, which omit *και τω εισπορευομενω*. I have not supplied the lacuna here and it is possible that a line filler was used.

12 *ουρανος*: all other MSS prefix the article.

τους καταλοιπους: = 26; all others have the dative here, though the accusative is a common construction with *κατακληρονομησω* in the Septuagint.

τον (*δροσον*) man 1: = 91 147 311 Compl; *την* man 2 with the rest.

— *τουτου*: added by B (40 68 114 240 ?).

παντα ταυτα: transpose ℵ B 87 91 239 490 (42 114 240 310 ?).

13 *ο* (*οικος*[1]): = V 46 86[2] 198 407 410 449 534 711c (68 114 240 ?).

οικος[2]; prefix article A Q 61 86[2] 311.

14 *μετανοησα* man 1: = 544; a pure scribal error corrected by man 2.

15 [· ·]*διανενοημαι*: *ου* reported for MS 45 only will just fill the lacuna, but there seems little reason for inserting it here. It would have to be explained as the negative carried over from the preceding verse.

16 — *αληθειαν*[2]: = all except ℵ B V 87 490 538 (42 68 97 114 310 ?).

ειρηνικον: *δικαιον* A 106 449 and both in many late MSS.

κρινατε: = ℵ B V 22 26 36 48 62 147 239 407 449 (42 95 114 240 ?).

17 *πλησιου*: no support.

λογιζησθε man 1: = 68; *λογιζεσθε* man 2 with all others.

ταυτα παντα: transpose A V 22 48 51 61 147 233 407 490 538 544; Ach omits *παντα*.

18 *λεγων*: B omits, and perhaps ℵ*.

19 *ταδε* (*λεγει*): also omitted only by ℵ* B.

ευφροσυνην: = ℵ B 106 538 Ach Boh (40 68 95 114 185 240?); others prefix *εις*.

21 — πεντε: = Compl OL Hieronymus (version of Sept); most later MSS omit both numeral and noun in imitation of the Hebrew.

μιαν πολιν: transpose A 26 46 49 106; many conflate, μιαν εις μιαν πολιν.

($\overline{κυ}^1$) παντοκρατορος: = Ach.

εν [ιερουσαλημ]: it is necessary to insert a word of ten letters, so the above has been borrowed from verse 22. See Introduction regarding failure to abbreviate, p. 12.

22 εξειλασκεσθαι: = εξιλασκεσθαι A Q 26 61 106 198 233 407 449 534 538 544 710 Heid; prefix του with ℵ[ca] A Q 26 36 49 61 106 198 233 407 410 449 534 538 544 710 Compl.

23 ο ($\overline{θς}$): omit article A B 410 449 544 Heid.

IX, 1 σεδραχ: σεδρακ A Q 198 538 544 Boh; αδραχ in Lucianic MSS etc.

δαμασκου: δαμασκος ℵ[ca] 22* 36 46 48 51 62 86 95 147* 185 711 Ach.

διοτι: οτι Q 42 544.

2 — εν[1]: = A Q 26 40 42 49 51 91 106 198 233 240 Heid Compl (22 36 48 62 86 95 185 147) Ach Boh.

υμας: no support; most MSS have ημαθ or εμαθ, but cf. Ach ΗΜΑΘC, which seems to represent an earlier stage of the error.

3 εαυτη: = A Q 26 40 106 198 233 407 534 710 Heid Compl.

συνηγαγεν: = ℵ[ca] A Q 26 36 87[c] 198 407 534 710 Heid Compl Ach Boh (40 42 49 68 97 114 310 ?).

4 — και[1]: inserted by the editors on the evidence of B (114 240 ?).

αυτην: = ℵ[ca] A Q 26 46 86[2] 106 130 198 233 239 311 407 410 534 710 711[c] Compl Ach Boh.

καταξει: = ℵ* A Q[a] 36 40 42 46 49 62 86 95 106 130 147 185 311 407 410 449 711 Boh.

δυναμιν: prefix article A Q 22 36 46 48 49 51 62 86 95 106 147 185 198 233 449 534 538 544 710.

5 επι τω παραπτωματι: απο της ελπιδος A Q 26 40 49 106 198 233 Compl Mass.

βασιλευς: βασιλεια A 26 49 106 233 710.

εκ: απο A Q 26 49 106 198 233 449 534 538 544 710 Heid.

7 *των* (*οδοντων*): = 42; others omit article.

υπολειφθησεται και ουτος: = V 407 410 Ach Mass Vulg; all others have the plural as also W in the following verb.

8 *εν*: omit A 106 233 410 449 710.

10 *εξολεθρευση*: = (86) 91.

υδατων: + *απο θαλασσης* ℵ[ca] Y 22 36 40 42 48 51 95 106 132 185 228 Arm Eusebius.

11 − *σου*[1]: this is in a lacuna, but there is no space for the word; it is omitted also by A Q and most other MSS except ℵ B V 22 36 46 48 62 86 91 147 407 449 711 Boh.

δεσμιους: *τους δεσμους* A Q* 26 42 49 106 132 198 233 449 534 538 544 710.

13 *τοξον*: = ℵ B Q V 87 91 130 198 233 239 311 449 490 534 538 544 710 (68 97 114 310 ?).

επεγερω: = A Q Γ 26 40 42 46 49 62 86 106 147 198 233 407 410 449 544 710 711 Cyril Alex.

14 *κ̅ς̅ εσται*: transpose A Γ 26 40 106 233 407 449 534 538 710 Boh Cyril Alex.

θ̅ς̅ (*κ̅ς̅*[2]): no support, but cf. *κ̅ς̅ ο θ̅ς̅* in Lucianic MSS and others.

πορευσεται: *πορευσονται* A 106 Heid; five others *πορευεται*.

15 *αυτων*: *αυτους* ℵ* B (114 240 ?).

− *και καταχωσουσιν αυτους*: = ℵ[ca] V 68 87* 106 130 310 311.

εκπιοντες: no support, but cf. Vulg *bibentes*.

αυτους[4]: = ℵ* B 407 410 (114 310 ?).

ως: = A Q Γ Y 22 26 36 40 42 48 49 51 106 198 233 240 407 449 534 544 710 Heid Ach.

ελαιας (for *φιαλας*): cf. *φιαλας ελαιου* 62 86 95 147 185 Goth.

− *ως*[2]: = A Q 26 42 49 106 198 233 407 449 534 544 710 Heid (Y 22 36 40 48 51 240) Ach.

16 − *ο θ̅ς̅ αυτων*: = A Q Γ Y 26 40 49 86 106 198 233 407 410 449 534 544 710 Heid.

17 *παρ αυτου*[2]: = A Q 26 36 40 49 68 87[2] 91[2] 97 106 228 233 240 310 407 410 544 710 Ald Arm.

νεανισκων: = 410.

X, 1 *υετον παρα κ̅υ̅*: = A Q Γ 26 106 198 233 449 534 538 544 710 Compl Ach Boh.

2 *εξηρανθησαν*: *εξηρθησαν* $\aleph^{cb}$ V 22 36 48 51 95 185 228^2 233 407^{mg} 710 Compl.

διοτι^2: = ℵ* B 407 (40 68 114 240 ?).

4 *εξ* four times: *απ* ℵ* B V (114 ?).

τοξον: = ℵ B Q^c 87* 91 130 239 311 490 544 (95 114 185 240 ?).

εξ αυτου: = ℵ A B V 22 26 36 46 48 62 106 147 233 534 538 710 711 (42 49 95 114 185 240 ?).

και (*πας*): no support.

φορολογων (for *ο*): this seems a retranslation from the Hebrew; it was intended as an interpretation, or substitute, for *εξελαυνων*; cf. *exactor* in Vulg.

5 *διοτι*: = ℵ* A B Q 26 86^2 106 198 233 407 410 449 534 538 544 710 (40 42 49 68 95 114 185 240 ?).

κ̅ς̅: + *παντοκρατωρ* A 106.

6 [*η*]*γαπ*[*ηκα*]: thus supplied with A Q Γ 26 40 106 198 233 407 410 449 534 544 710 Heid.

[*εσται*]: = A Q Γ 26 40 49 106 198 233 407 449 534 538 544 710 Heid; there is not sufficient space for the plural.

απεστρεψαμην: *απεστρεψα* $\aleph^{ca}$ V 62 68 87 91 97 130 147 228 310 311 Ald; *απερριψα* 86 Compl etc.

αυτοις: = A B Q V 26 106 198 233 239 407 449 534 538 544 710 (95 114 185 240 ?).

7 [*ο*]*ψονται*: both of the deciding letters are indistinct and there may have been a correction; *οψεται* is required to agree with the following verb and has about the same MSS supporting.

ευφρανθησεται: = A Q Γ 26 40 48 49 106 130 147 198 233 311 534 544 710.

χαρειται: = ℵ* B Q 106 233 544 710 (95 114 185 240 ?).

η καρδια αυτων: transpose A Γ 26 49 106 147 410 490 538.

8 *διοτι λυτρωσομαι αυτους*: omit A 26 62 147 410 Goth.

9 *λαοις*: *αλληλοις* A 106.

εκθρεψουσιν: prefix *και* A 36 40 42 46 48 49 51 62 86 147 233 239 311 538 711 Compl Mass.

10 *αποστρεψω*: = 40 407 410.

και (*εισαξω*) man 1: there is no support for the connective; man 2 omits.

11 ξηρανθησεται: ξηρανθησονται A 42 198 310 Ald Mass.
υβρις: prefix article Q 198 240 544 Compl.
12 κατακαυθησονται: = 87 91² 97 310 490 Ald; neither this nor the common text κατακαυχησονται agrees with the Hebrew.
XI, 2 δρυμος: = 46 62 86 147 711; all others prefix the article.
5 ευλογημενος: all other MSS have ευλογητος.
6 φεισεται man 1: no support; φεισομαι man 2 with all MSS.
κ̅ς̅: + παντοκρατωρ A 61 106.
7 The omission from εκαλεσα to εκαλεσα has no support; επεκαλεσα appears once but it is doubtful whether it agrees with 86 for the first, or with 36 48 51 62 86 95 185 for the second occurrence of the verb.
την (χαναανιτιν): γην ℵ* Y 22 36 46 48 51 62 (86) 95 114 147 185 407^mg 711.
[μεν]: there is room for the word but no certainty that it was written, as there is often variation at the end of the line; the authorities for it are B (40 114 240 310 ?).
8 επωρυομεν: no support; most MSS have επωρυοντο; 233 410 710 επωρυοσαν; Heid επωρυοντες.
9 καταλοιπα: λοιπα B alone.
10 αυτην: B* alone omits.
11 διασκεδασθησεται: διασκεδασθησονται A 106.
φυλασσομενα: = ℵ* (410) Heid Compl; all others prefix article.
— μοι: = A Q 26 106 198 233 449 534 544 710 Heid Ach Boh.
12 στησαντες: = A Q 26 40 49 61 106 198 233 407 (410) 449 534 544 710 Heid Ach Boh OL^Beatus Cyril Alex Hieronymus.
13 σκεψαι: σκεψομαι ℵ* B (40 ?); A 106 410 544 add αυτο.
δοκιμειον: = Q^a 233 and (δοκιμιον) ℵ^ca Q* 22* 26 48 62 86 147 198 449 534 544 710.
απεδοκιμασθην: = 407.
αυτους: no support.
και καθηκα: = 46 61 62 86 91² 147 240 407 410 711.
ενελαβον: this is an error from transposition of liquids; it has no support.

14 *κατασχεσιν*: = ℵ* B 410; all others have *διαθηκην*; the corresponding Hebrew words differ in but one letter.

του (*ιηλ*) = A Q V 26 49 106 198 233 407 410 449 534 538 544 710 Heid Ach Boh.

15 — *ποιμενος απειρου*: no support known to me and yet this looks like the original Septuagint; *ποιμενικα* is a careless translation of the Hebrew, which is given more exactly by *ποιμενος απειρου*; the common text is therefore a conflate.

16 *εγω*: omitted by ℵ* B 22 36 48 51 130 311 Ach Boh (240?).

ποιμενα: + *απιρο* $ℵ^{ca}$ Y 22 36 40 46 48 51 62 86 147 240 407 711 (95 114 185 310^2) Arm Goth.

διεσκορπισμενον: = A Q 26 40 42 49 198 233 407 410 449 534 538 544 710 Heid.

εκστρεψει: = ℵ B Q V 22 36 48 198 233 239 407 410 449 534 538 710 (40 95 114 185 240?).

17 *οι* (*καταλελοιποτες*): = A Q 26 40 49 106 198 233 407 410 449 534 538 544 710 Heid.

του βραχειονος: = Q V 26 36 48 49 51 68 86 91 95 97 185 198 228 233 etc. Ach Boh.

XII, 2 *προπυλα θυρα*: no support; cf. Eusebius, Dem Ev p. 408, *προπυλα*; the reading in W looks like a conflate.

3 *επισυναχθη*[*σονται*]: I have so supplied with A Q etc.; the singular appears in ℵ B V 22 36 46 48 62 130 147 239 311 407 711.

4 — *εν*[4] man 1: = 91 198; man 2 supplies with all other MSS. There is no support for the doubtful reading of the second hand *πασαν* for *παντα*; if right it came from the common gender of *ιππος*.

5 *παντες*: = Y 239; all others omit.

6 — *εν ιερουσαλημ*: found in ℵ* B 46 86 87 91 147 490 711 (68 95 97 114 185 ?).

7 *μεγαλα γενητε*: no support; it is a translation variant; most MSS have *μεγαλυνηται*.

8 *ο* (*οικος*): = 240 410 538 Compl Ach Boh; all others omit the article and many also omit *οικος*.

ο δε οικος δαυειδ is omitted by A Γ and few.

αγγελου: *αγγελους* in all other MSS.

9 του (εξαραι): = A Q V 26 36 40 42 46 49 86² 91² 106 198 228² 233 407 410 449 534 538 544 710 711 Heid Compl.

επερχομενα: = A Q 26 36 40 42 49 106 198 233 407 449 538 544 710 Heid.

10 επιβλεπονται man 1: επιβλεψονται man 2 and all other MSS.

κατηχησαντο: the verb means "have taught themselves," while the regular text κατωρχησαντο means "have danced in triumph over." Theodotion followed by some MSS had εξεκεντησαν "have pierced," which follows the Mass. Ach has ϵⲧⲁⲩϣⲓⲃϵ "have changed themselves," which approaches somewhat the sense of W. The passage is one of difficulty and the trouble probably arose in the Hebrew.

αγαπητον: = A Q V 62 86 106 147 198 233 407 410 449 534 538 544 710 Heid Didymus.

αυτους: = A Y 26 51 106 198 410 534 538 544 710 Heid Boh; several other variants.

πρωτοτοκω̅: ℵ* B V 87 91 239 490 (68 95 97 114 185 240 310 ?) τω πρωτοτοκω; the others πρωτοτοκω.

12 (φυλας²) φυλη καθ εαυτην και αι γυναικες αυτων: = A Q Γ (26) 40 86* 106 198 407 449 534 544 710 711.

14 φυλαι υπολελ[ιμμεναι]: = 26; A Q etc. the same but with article added.

XIII, 1 εν (τω οικω): = A Q 26 40 42 46 106 233 407 410 449 534 538 544 710 711 Heid Compl Hieronymus.

— και τοις κατοικουσιν ιλ̅η̅μ̅ εις την μετακινησιν και εις τον χωρισμον: = Q 95 130 185 311 410 449 544; Field reported this placed under asterisk in B and Syro-Hex, correctly in spite of Swete and others.

2 — λεγει: = V (48) 130 311.

— σαβαωθ: = A Q V 106 130 198 233 311 407 449 534 544 710 Ach Sah Syro-Hex.

εξολεθρευσει κ̅ς̅: = V 130 311 (106 239 407 410).

εκκαυσω: = 407^text 410 Boh.

3 αυτον: + εν τω προφητευειν αυτον A Γ 26 36 49 62 147 228^mg.

επ (ονοματι): εν A Q V Y 22 26 40 42 48 51 62 86 106 147 198 231 407 410 534 544 710 Heid.

5 διοτι: οτι Q^{a} Y 22 46 48 51 62 86 147 231 407 711.
— ανος εργαζομενος την γην εγω ειμι οτι: = A Q Γ 26 49 106 130 198 233 311 410 449 534 544 710 Heid Compl Boh Sah.
6 ερω: ερει א B V; ερουσιν the Lucianic MSS.
τω αγαπητω: του αγαπητου A Y 36* 40 42 48 51 91 106 231 544 Compl Arm Ach Sah Boh.
7 τους ποιμενας^{1}: = א* B V 87^{c} 407 410 544.
επει: = (επι) Γ V 46 62 86 87 91 490 711.
— μου^{1}: = V 22 46 51 62 86 95 114 147 185 231 407 410 544 711 Sah OL^{Tert}.
αυτου: μου א* B Compl Mass.
παταξατε: = א* B 410 Ach Sah Boh (42 ?).
τους ποιμενας^{2}: = א B 410.
εκσπασατε: = (א*) B V 410 OL^{Tert} (228 ?).
τα προβατα: + της ποιμνης A 36 42 49 61 106 and few.
επαξω: επιστρεψω א^{cb} Y 22 36 46 48 51 62 86 95 114 130 147 185 231 239 311 407 711.
τους ποιμενας: τους μικρους א* B (240 ?); cf. conflate in Lucianic MSS and a few others.
8 παση τη γη: = א* B V 410 (40 42 95 114 185 240 ?) Ach Sah Mass Vulg.
— αυτης: = Q 49 130 198 228* 233 311 Compl Ach Sah Boh Hieronymus; cf. B^{a}.
9 και εγω: = A Γ 86 91 130 311 Heid Compl and a few.
XIV, 1 διαμερισθησεται: διαμερισθησονται א* A 87^{c} 449 (68 97 310 ?).
2 τα (εθνη): B omits the article.
3 ημερας: no support.
4 [το ημισ]υ αυτου προς: omitted in א B 91 (68 95 114 185 ?).
5 εμφραχθησεται: φραχθησεται א B (68 95 114 185 ?).
φαραγξ: = A Q 26 40 49 106 198 407^{text} 410 449 544; others prefix article.
ορεων: = א* A B Q 26 106 198 233 407 410 449 534 544 710 (40 49 ?).
— μου man 1: = 26 240 Ach Mass; add man 2 with all others except Lucianic MSS and few others, which add σου.
— και εγκολληθησεται φαραγξ ορεων: = 36^{mg} 62 231 240;

together with the preceding omission this forms an omission by *homoioteleuton*, which was probably in the parent of W.

ιασοδ: = ℵ B (95 185?); cf. V Boh *ιασολ*.

– *και ενφραχθησεται*: = A Q Γ^{vid} 26 106 198 407 410 449 534 544 Heid Boh.

εν ταις ημεραις: = ℵ* A B Q 26 106 198 233 407^{text} 410 449 534 538 544 710 Heid (40 95 114 185 ?).

6 – *και εσται*: = A Q Γ 26 40 46 49 106 198 233 407 410 449 534 538 544 710 711 Heid Boh.

και^{2}: *αλλα* ℵ^{ca} 22 36 48 51 62 86 95 96^{c} 185 231 407 Eusebius.

ψυχη: = ℵ* B Q* 198 410 534 538 544 710 Heid Sah (114 240 ?).

7 (*εκεινη*) add *εσται* man 2: = 407; cf. Mass Vulg.

8 *του* (*ημισου*): no support.

9 *βασιλεια* man 1: *βασιλεα* man 2 with all others.

10 *κυκλων*: = ℵ* B 87 91 239 Heid (40 42 68 95 114 185 240 310 ?).

γαβελ: = Q 49 198 233 449 534 544 710 Sah Boh.

τοπου^{1}: prefix article Γ 22 26 36 48 49 51 62 86 106 132 147 231 311 Heid Compl (46 407 449 711).

– *του τοπου*^{2}: = A Q Γ 26 49 106 198 233 240 449 534 544 710 711* Heid Sah Boh.

εως: *και εως* A 22 36 46 48 51 62 86 96^{c} 132 147 228^{2} 231 711.

11 *κατοικησουσιν*: prefix *και* ℵ^{ca} V 22 36 46 48 49 51 62 86 96 130 132 147 231 239 311 711 Compl Arm Ach Sah Mass.

ουκ εσται αναθεμα: = A Q Γ 26 198 233 407 410 449 534 538 544 710 Heid Ach Sah Boh.

12 *εστηκοτων*: *εστηκοτες* ℵ* 48; + *αυτων* A Q 26 36 40 49 86^{mg} 106 198 233 407 410 449 534 544 710 Heid Mass.

τους ποδας: *των ποδων* V Y Γ? 22 36 42 46 48 51 62 86* 96^{c} 147 231 711 Compl.

13 [*επιλημψ*]*εται*: = Q 22^{c} 26 40 42 49 68 87 91 97 106 228 233 310 407 410 449 490 534 538 710 (A Γ 198 Heid) Ald.

συνπλεκησεται: misspelling without support; cf. Q? *συμπλοκησεται*.

χειρα: = A Q Γ 26 40 49 106 198 233 407 449 534 544 710; others prefix article.

16 *εαν*: *αν* A 49 91 106 198 239 538 544 Heid Compl.
(*παντοκρατορι*) *θω*: = 40 407; V 36 96 130 239 (311) Compl Ach OL^{Tyc} *θω παντοκρατορι*; others omit.
17 *αναβωσιν*: + *εκει* A 106.
των (*φυλων*): B 40 omit the article.
και ουκ εσται επ αυτοις υετος: = 97 407 (68 87^{mg} 106^{2} Ald); see the introduction p. 27 for further discussion.
18 (*ελθη*) *εκει*: = A Q Γ 26 40 42 86^{2} 106 233 Compl Eusebius Cyril Alex.
τουτοις: = A Q 26 40 49 106 147 239 544 710 711.
ην: + *κς* A 106.
ος δ' (for *οσα*): = 26.
19 Omit whole verse by *homoioteleuton*: = 97 228* 490 Ald.
20 *παντοκρατορι*: omit ℵ^{cb} V 87 91 97 130 228* 310 311 490 Ald Arm.
οι (*εν*): = A Q Γ 26 40 42 46 49 86^{2} 106 198 233 407 449 534 544 710 711 Heid.
κω^{2} man 1: *κυ* man 2 with all other MSS.
21 *αγιον*: = A Q Γ 26 49 68 87 91 97 106 233 310 311 407 410 449 490 534 538 544 710.
ουκετι: = A Q Γ 26 40 46 49 86^{2} 106 198 233 407 410 449 534 538 544 710 711 Heid.

Malachi

I, 2 — *λεγει κς*: = 410.
ημας: *υμας* ℵ* 106 147 239 Ald.
4 [*ερημους*]: = ℵ* B 407 410 OL Ach Boh (40 114 ?).
και εγω: *καγω* Q 407 410 Compl.
6 *αυτου* (—*φοβηθησεται*): = ℵ* A B Q V 26 87* 106 130 198 233 239 311 410 449 490 534 544 710 (40 42 ?).
7 *εξουδενωμενη*: *ηλισγημενη* ℵ* A B^{c} V 26 106 147^{c}; other variants with little support.
βρωματα εξουδενωμενα: = A Q V 26 36 40 49 86^{mg} 106 198 233 410 449 534 538 544 710 Heid.
8 *καλον*^{1}: cf. A* (erased); A^{a} and all others *κακον*.
προσαγαγε: *προσαγαγετε* ℵ* 95 106 185.
καλον^{2}: = V 36^{2} 49 410.

αυτω: *αυτο* ℵ* A B Q V 22 26 36 48 106 198^c 233 407 410 449 490 538 544 711 (40 42 68 95 97 114 185 240?).
αυτο: = ℵ^ca A Q 46 49 86² 106 198 233 407 410 449 534 538 544 711 Boh Goth.

9 — *το* (*προσωπον*): no support.
— *του* ($\overline{\theta\upsilon}$): no support.

10 (*υμιν*) *ου*: no support.
αιψεται: *αναιψεται* all other MSS.
θυσιαστηριον: = V 46 62 86 147 449 711 Boh; all others prefix article.

11 *απο*: *απ* ℵ B Q 22 36 48 410 538.
— *και*¹: = A Q 26 106 198 239 534 544 Heid OL^Tert Boh Clemens Alex; cf. others.
προσαγαγετε: = A Q* 26 407.

12 *εξουδενωνται*: = ℵ* A B Q 26 106 198 233 407 410 534 538 544 711.

13 *τα* (*αρπαγματα*): = ℵ^cb A V 26 36 42 49 106 198 228² 233 407 410 449 534 538 544 710 Compl Boh Cyril Alex.
εξεφυσησα: *εξεφυσησατε* ℵ 130 239 311 Compl Mass.

14 *υπηρχεν*: + *αυτω* A 26 106 407.
αυτου: omit A 106.
διεφθαρμενα: = 22 46 48 62 86 95 147 185 407 410 576 711 Boh Goth.
βασιλευς μεγας: transpose A 26 106 Mass.

II, 1 *οι ιερεις*: *τους ιερεις* Γ 106 407 410; *ω ιερεις* Lucianic MSS Compl.

2 *εις την καρδιαν*: *εν ταις καρδιαις* ℵ^cb V 407.
κατω: this stands for the long omission by *homoioteleuton*, *ευλογιαν* to *ευλογιαν*, providing we assume that *υμων*³ was lacking in this MS tradition as in MSS 106 130 147 311; *κατω* was copied from the parent MS, showing that the omission had been supplied there in the lower margin; the mark above *κατω* in W may indicate that the text was there also restored in the margin, which is entirely lost for this page. This has no connection with the shorter passage obelized by Origen and omitted in some later MSS.
*εις*²: *επι* ℵ^cb 22 36 42 46 48 51 62 86 95 147 185 233 576 711 Compl.

3 *ηννστρον* bis: = Q* 87[c]; this is the better spelling, but not for the Septuagint, cf. Deuteronomy, 18, 3.

προσωπα: all other MSS prefix the article, but compare Boh, where it is concealed in the pronominal prefix.

(*εορτων*) *υμων*; B alone omits.

εις: *επι* A 40 42 106 410.

4 *επιγνωσεσθε*: *γνωσεσθε* ℵ Γ? 534.

εγω: + $\overline{κς}$ A Q Γ Y 22 26 36 42 46 48 49 62 86 95 106 147 185 407 538 544 576 711 Heid.

— *προς*: no support.

την διαθηκην: omit the article ℵ? 87 91 97 228 239 310 311 490.

5 *εν*: = ℵ* A B Q 26 106 198 233 239 407 449 534 538 544 710 (40 42 49 95 114 185 240 ?).

(*φοβεισθε*) *με*: B* alone omits.

ονοματος: prefix article A 534.

6 *χειλεσιν*: prefix article Q V 36 42 49 538 576 Compl.

εξ: = 407 410; all other MSS *απο*.

8 — *και*: no support.

πολλους ησθενησατε: = A Q Γ 26 106 198 233 534 538 544 710 Heid.

και (*διεφθειρατε*): = A F ? 26 49 106 407 410 449 534 Arm Goth.

9 *και εγω*: *καγω* ℵ B 410 534.

[*ουκ εφυλαξασθε*]: I have supplied thus with most MSS, but against ℵ* B 68.

[*τω*] *νομω*: the space calls for four extra letters, so I have added the article, as in Ach and Boh, and likewise [*τα προσωπα*] though without support.

αλλα: = ℵ B Q V 130 311 410 544.

10 *ουχι* $\overline{θς}$ [*εις εκτισεν υμας ουχι*] *πατηρ εις* [*παντων υμω*]*ν*: transpose phrases ℵ[cb] 87 91 130 239 311 (40 42 97 240 310 ?).

τι οτι: *διοτι* Γ 544.

11 *διοτι*: *οτι* ℵ[cc] V 87 91 97 130 228 310 490.

12 *προσαγοντων*: *προσαγαγοντων* A 26.

τω ($\overline{κω}$): omit article A 42 51 106 130 311 410.

14 *ενεκα*: = A Q Γ 26 49 106 407 410 534 538 544 Heid.

15 ουκ αλλος (or ου καλλος): ου καλον א B 87 (68 114 310 ?).
αλλ(η): = Q F 239 407 410 449 Compl.
φυλαξεσθε: = א* 26 (534).

16 αλλ: αλλα B Q V 410.
εξαποστειλον: = Q[b] 22 26 42 48 51 62 86[mg] 95 147 185 407 576 Compl.
ο θ̅ς̅ = variants with παντοκρατωρ in A 26 46 86 106 407 410 711 Boh.
ισραηλ man 1: = A Γ 26 40 46 49 86 106 410 544 711 Compl; του ι̅η̅λ̅ man 2 with all other MSS.
(ενθυμηματα) αυτου: no support; most MSS have σου; the Lucianic etc. υμων.
φυλαξεσθε man 1: = 40 106 407 534 538; φυλαξασθε man 2 with all the rest.
τω (π̅ν̅ι̅): omit article Γ 26 544.

17 αυτον: omit A Γ 26 49 106 233 534 538 544 710 Heid Ach; σε in a few.
και (αυτος): = 407.

III, 1 (ιδου) εγω: omit א* B 87 91 130 239 311 490 538 (40 42 49 68 95 97 114 185 240 310?).
— εαυτου: = Q* Brev Mozarab; many have αυτου.

2 η: και A 42 Mass; omit 130 311.

3 και (καθιειται): omitted by B (40 68 114 240 ?).
Omit αργυριον to αργυριον: = 86[corr] 538; the most common error in the W tradition.

5 προς: omit A V Y 49.

7 [επιστρε]ψ[α]τε: επιστραφητε A Γ 26 49 106 Heid Compl.
κ̅ς̅ π[αντοκρατωρ]: B alone inserts article.

8 ε[πτε]ρνικαμεν: = A (Γ) 106 233 407 410 538 710.
ερειτε: = א* B Q* 86[2] 233 407 410 710 (40 114 240 ?).
[ει]: μητι is found only in א* B and is too long for the space in W.

10 τ[α εκφο]ρια: B omits the article.
το[ν θ]ησαυρον: = א[ca] 410 (Mass Vulg).
εν τω οικω αυτου εσται η διαρπαγη αυτου: = A Q Γ 106 233 710 (534 544); others transpose; τοις οικοις αυτων א[ca cb] V 46 49 62 86 95 130 147 185 490 538 576 711 Ach Goth.

[επισ]κεψασθε: = ℵ* B Q 239 410.

11 διαφθειρω: διαφθερω A 40 Arm.

υμιν¹: = 40 87 91 97 310 Ald.

υμι[ν]²: = 40 87 97 310 Compl Ald Arm.

τω (αγρω): omit A 106.

13 — λεγει κ̅ς̅: no support.

14 [και²]: omit A Γ 26 46 49 106 233 544 710 Heid.

In the fragmentary verses which follow I print the Swete text except where I find evidence to the contrary. There is approximately correct space for verses 15 and 16.

18 [δου]λε[νοντος]²: there is not space for αυτω added by Γ 36 42 46 48 51 62 86 95 147 185 231 576 Compl.

IV, 1 [η] ερχομ[ενη]: there is space for the article; only B 544 omit.

[εξ]: required by space; omitted by ℵ^cb V Y 22 36 42 48 51 86* (91) 95 130 185 231 311 410 (576) Compl Arm.

2 [αυ]του: αυτων A 106.

3 [κ]αι²: διοτι ℵ A B Q 26 106 233 407 410 534 544 710 Ach Boh (49 68 95 114 185 240 ?).

4 και¹: omit Γ 42 534 544 Compl Cyril Alex.

5 ελθω κ[αι]: = ℵ* A B Q 26 106 233 410 534 544 710 (40 68 97 114 310 ?).

6 μωυση: = A Q Γ Ach Boh.

Unplaced Fragments

Immediately following the text I have printed the letters read on all the unplaced fragments, which seem from the character of the writing to belong to the Minor Prophets. These fragments are shown on pages 1 and 2 of the Facsimile Edition. Certain small fragments are there included which seem to have come from the binding, though containing no legible text.

On the last two unnumbered pages of the Facsimile are collected certain fragments, which seem in a different hand and from another work. They are very dim and I have been able to make little out of them. They have been published in the Facsimile, since it may later be found that some are to be placed in the Minor Prophets, and also in order that scholars may have a chance to help in identifying them. The reading

is in all cases so doubtful that I have not ventured to print the text of the fragments, but as an assistance towards identifying the work, I give below my tentative reading of the largest fragment.

RECTO

σουν εστιν
ν μαρτυρου
· ισηι την πολ
· · · θεληνσ̣κε̣ι̣
τω̣ν̣ τεχνιτω̣
η̣ν τεχνην το
τ̣ερσιν ανθρωπο
ην εκκλησια̣ν̣
α̣υται ανηβ̣οτ̣
· του παθ · · λ̣ετε
τ̣ειχη̣ σο̣υ ταυτ̣
ζεκιηλ βοα και λεγει και̣
και επ αυτω · · σ̣οι κ̣αλο
λ̣οε̣ ε̣κει ϊδου

VERSO

τ̣ο̣υ̣των α̣
εκκλη̣σιας δ
μου̣ συνπ
ν την νυν υπ̣
· · ι̣δ̣ου ε̣ι̣μι · · ·
λιθος ανθραξ̣ ·
το πυρωδες ν̣ ·
ιδου εγω ειπ̣
τ̣ο του πατρος̣
ενυστερον
· · · β̣η̣ι̣ν̣ηκα̣λ̣
τ̣ων μεν κριτης · ε̣ν̣
και ετερος μαρ
· · · · ο̣υ καρν̣ιτων̣

PART II

THE BERLIN FRAGMENT OF GENESIS

I. HISTORY OF THE MANUSCRIPT

In the spring of 1906 Professor Carl Schmidt learned from a dealer in Cairo that he had been shown a papyrus in Achmîm, but had declined to buy it because of its illegible condition. Neither had he determined whether the papyrus contained a Greek or a Coptic text. As Professor Schmidt was on the point of visiting Upper Egypt with a friend, Privy Councillor Moritz, at that time Director of the Khedival Library in Cairo, he went directly to Achmîm. The papyrus was found in the possession of a dealer in antiquities and the communication of the Cairo dealer was in the main confirmed.

In a small tin box lay two masses of papyrus, in which the leaves were closely pressed and stuck together in consequence of moisture and the length of time during which it had been buried in the earth. In such a case there was no possibility of determining the amount of text contained, but even the first glance brought the discovery that a Greek text of Genesis, written in a very ancient cursive hand, lay hidden in the fragmentary mass of papyrus. The decision to purchase was made at once and, as the dealer's price was low because of the hopeless condition of the fragment, Professor Schmidt was able to buy it on his own account.

On the return to Germany the treasure was given to the Royal Library, now Staatsbibliothek, in Berlin, and accepted by His Excellency von Harnack, General Director of the Royal Libraries at that time, as an exceptionally valuable addition to the manuscript treasures of the Library. In presenting the papyrus to the Library the only reservation made by Professor Schmidt was that the right of publication should remain under his control, without however promising that he would personally or immediately undertake the editing. It was his wish that this oldest witness to the Septuagint text of Genesis might be published by a scholar interested in Septuagint studies and that he himself might share in deciphering the original and in the consideration of the palæographical problems involved.

At the Library the unrolling of the papyrus was intrusted to the expert hands of Dr. Hugo Ibscher of the Papyrus Division of the Berlin Museums, and thanks to his wonderful skill the mass of papyrus was

soon unfolded and the fragmentary leaves made accessible for study. The fragments, united into thirty leaves, were mounted between plates of glass and are now preserved in the Staatsbibliothek, where the manuscript bears the accession number, Graec. Fol. 66, I, II. In the lists of Rahlfs, Septuaginta-Unternehmen, Band 2, the number is 911.

Although Coptic studies primarily occupied the attention of Professor Schmidt, he finished copying the papyrus and made progress in the tedious task of determining the proper variants to fit the countless *lacunae.* The publication was planned for the Berlin Classical Texts, published by the General Management of the Royal Museums in Berlin, in which in 1910 Professors C. Schmidt and W. Schubart published in volume II the remnants of Early Christian literature in Greek, possessed by the Royal Museums of Berlin. When however in 1908 Professor A. Rahlfs had been shown the papyrus through the kindness of His Excellency von Harnack and had requested that the publication of it be intrusted to him, he was invited by Professor Schmidt to share in the publication of this most important Septuagint text, which should still appear in the above-mentioned volume. Unfortunately for the early publication of the Genesis Papyrus Professor Rahlfs declined this invitation, as he was interested only in a separate publication by himself.

The plan to publish the Genesis fragment therefore remained dormant, as it could not be made ready for the volume planned, and immediately thereafter Professor Schmidt's time was fully occupied with the publication of the "Sayings of Jesus to His Disciples after the Resurrection." [1]

When in the summer of 1922 Mr. Sanders visited Berlin while engaged in study preliminary to the publication of the Papyrus of the Minor Prophets contained in this volume, he was shown the Genesis Fragment by Professor Schmidt, and later, after the similarity of the problems involved in the study of these two third-century papyri of the Septuagint had become evident, he was offered the opportunity of sharing in the publication as co-editor with the understanding that the two papyri appear in the same volume.

[1] Gespräche Jesu mit seinen Jüngern nach der Auferstehung; Ein katholisch-apostolisches Sendschreiben des 2. Jahrhunderts nach einem koptischen Papyrus des Institut de la mission archéol. française au Caire, unter Mitarbeit von Herrn Pierre Lacau, derzeitigem General-direktor der Ägypt. Museen. Leipzig, 1919 (Texte u. Untersuch. III, xiii).

Mr. Sanders did not at first see his way clear to accept this offer, since the publication of the Minor Prophets' papyrus had been arranged and at least two years more time would be necessary for the work.

Later in Göttingen Professor A. Rahlfs learned of the offer and strongly urged the acceptance of the plan of co-editorship and publication of this most important Septuagint text. The matter was then taken up earnestly with Professor Kelsey, Editor of the University of Michigan Studies, and with Dean Lloyd of the Graduate School of the University of Michigan and, because of the evident unity of the problems and the strengthening of the evidence of both papyri by a joint publication, additional financial support was offered from the Freer Research and Publication Fund, and Volume XXI of the Studies was enlarged so as to contain the Berlin Genesis also.

In the spring of 1923 photographs were made of the Genesis fragment and, because of the Ruhr incident, which made communication with France uncertain, these were sent to Turin, where Mr. Sanders found them on his arrival. During the early summer time was found to make a complete copy of the photographs, and during August, 1923, this was compared with Professor Schmidt's copy and with the original manuscript in Berlin. Time did not suffice for handling all the difficult questions which arose, but the substantial agreement of the two copies was established and a working plan for the publication of the text agreed upon.

By the summer of 1925 Mr. Sanders had finished a typewritten copy of the Genesis text with all *lacunae* supplied. A carbon copy of this was sent to Professor Schmidt and compared by him with the original. Changes and comments were added in the margin, particularly in the case of readings showing signs of correction in the original manuscript. The corrected copy was returned to Mr. Sanders and again compared with the photographs. On some points, where difference of opinion still remained, Professor Schubart kindly examined the original.

On the basis of these studies the text of the Genesis Fragment was made ready for the printer, but was again compared with the photographs by Mr. Sanders and with the Papyrus by Professor Schmidt while reading the proof. It is hoped that the text will be found to properly reproduce the original.

A Facsimile Edition of the Papyrus appears at the same time as this volume, also combined with the Papyrus of the Minor Prophets.

II. PALAEOGRAPHY

1. Material and Form of Manuscript, and Writing

The manuscript was written on sheets of papyrus of not better than average quality, but of good size. Originally there were sixteen double sheets, measuring about 36 by 25 cm. (14 by 10 inches). These were laid in one pile and folded so as to produce a single quire of 32 leaves. The outside double sheet served as a cover and was written only on the inside of the first leaf. It is now lost. Each page was numbered, a fashion Coptic rather than Greek, as is indicated by a Ξ at the top of the next to the last page. Distinguishable remnants of ΝΓ on page 53 and of (Ν)Ζ on page 57 show that the numbering was continuous on all written pages. It began on the inside of the first leaf.

There are holes made by sewing the leaves through the middle, but the irregularity of the columns of writing proves that binding was not well understood. If it was originally planned to bind the quire, the inexperience or awkwardness of the scribe made it difficult. Books of a single quire were not uncommon in the earlier period. The subject has been discussed above on page 7, to which the reader is referred. In the case of small books, as this part of Genesis, the form should not have presented any serious difficulty.

There are no signs of ruling, and the irregularity both of columns and lines proves that there was none. Of the 30 single leaves preserved the first 9 are written in double columns, each about 3 by 8 1-2 inches (7.5 by 21.5 cm.). As the space between the columns as well as more or less of the line ends adjoining is everywhere lost, the width of the columns can only be approximated. The irregularity of the columns occasioned considerable variation in the length of the lines. The number of letters in a line seems to vary between 17 and 35. Usually the lines incline to be shorter in the first column on a page than in the second. The scribe seems to have been very liberal with his margins at first, but later, particularly from the fourteenth page on, gradually to have lengthened the lines. He doubtless discovered early that his papyrus was not likely to suffice.

The number of lines in a column varies between 28 and 37. The most common numbers are from 30 to 32. In only three cases are there the same number of lines in the two columns on the same page; yet the difference between the two columns of a page is never more than two lines. The twelve exceptionally long columns, 33 to 37 lines, fall on six consecutive pages.

With page 19 the scribe changed to a single column, having lines exceptionally long and crowded. There can be little doubt that he was striving to copy a definite amount of text on a limited amount of papyrus. The column measures from 6 1-2 to nearly 7 inches (16 to 17.5 cm.) in width and from 8 1-2 to 9 inches (21.5 to 23 cm.) in height. The smaller size is much the more common. The number of letters in a line varies from 42 to 67, but there are generally between 50 and 60 letters to the line. Here also we notice a tendency to lengthen and crowd the lines as the scribe progressed with his work. The number of lines in a column varies between 28 and 34; the most common numbers are 29 to 32.

Irregularity in the length of the line was not seemingly due to the desire to follow set rules for word division, for we sometimes find most arbitrary divisions, as the following: *του/ς αστερας*, page 2, a, line 6; *αν/α*, 2, a, 12; *εγν/ωσαν*, 5, a, 7; *εκτησ/αμην*, 6, a, 24; *μαθουσ/αλα*, 7, a, 25; *εζησε/ν*, 8, a, 12; *εγε/ννοντο*, 8, a, 16; *νετ/ον*, 11, a, 25; *υπ/οκατω*, 12, a, 19; *σαρ/ξ*, 12, a, 13; *π/αντων*, 12, a, 30; *κεκοπ/ακεν*, 12, b, 16; *με/τ αυτου*, 13, a, 22; *υμο/ιν*, 13, b, 26; *υμω/ν*, 14, a, 8; *π/ρος*, 14, a, 13; *καλα/χ*, 15, a, 27; *ιν/α*, 16, a, 32; *ν/αχωρ*, 17, b, 3; *αβρα/μ*, 18, a, 23; *σ/αυη*, 20, 16; *με/τ αυτου*, 39, 11; *εω/ς*, 42, 14; *τη/ν*, 53, 25. The scribe seems to have separated *σ* from following consonants and generally also *κ*, yet note 51, 7, *νυ/κτα*. Compound words are not often divided at the compound, yet note *προσ/ηγγισεν*, 58, 18, and *προσ/εσχεν*, 59, 12. These are the only variations from the regular rule, though some of the irregularities noted above may be considered due to treating preposition and noun or even article and noun as a single complex. Compare also *ου/χ ευρεν*, 55, 2. In five other cases in *lacuna* false division has been assumed, though the omission of a single consonant was, perhaps, the more natural explanation.

The division at the line ends is much more carefully made after the scribe changed to a single column on the page, but this may be due to

his gradually learning the system more thoroughly. Less than 25 unexplained peculiarities in a book of this length is not extreme, so that there can be no doubt that the scribe understood the common system of division.

The ink is dark brown and very clear except on pages that have suffered much from decay.

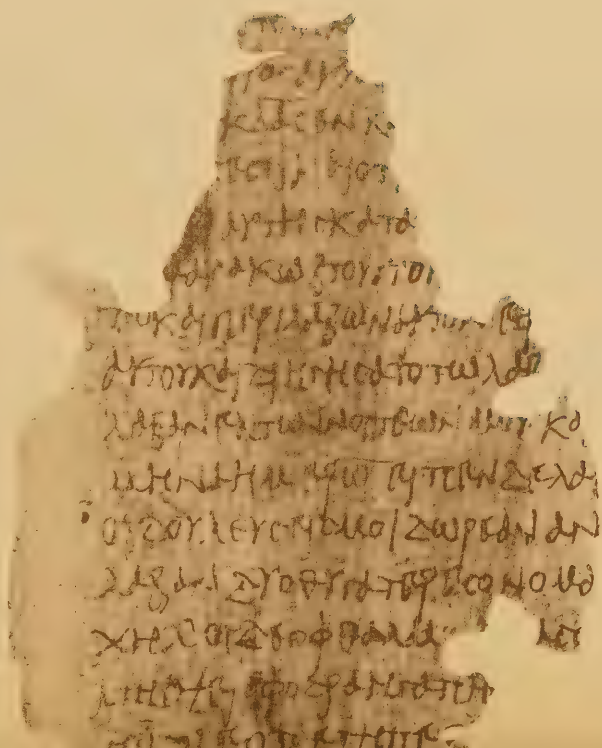
The writing is an early cursive, showing considerable variation in style, but by the same hand throughout. There is less linking and the letters are much less crowded in the early pages than towards the end. Haste and the desire to complete the text within a limited number of pages combined to produce a very closely written hand. It may be safely dated toward the end of the third century A. D., both on the general appearance of the hand and on the form of such letters as π, made with a single stroke, the frequent use of the small ο, and the β either with an open bottom or with a straight stroke crossing at the bottom. Both forms of κ occur, but the angular, book hand κ is the more common and presents a considerable variety of types. The tendency to replace the angle at the right with a curve is notable. Instances of confusion of κ with ισ show that the parent manuscript had the same form at times. The great variety in the forms of the letters and in the manner of linking is difficult to describe and must be seen to be understood. Good samples of the more cursive type of the writing are given in Plates VI and VII.

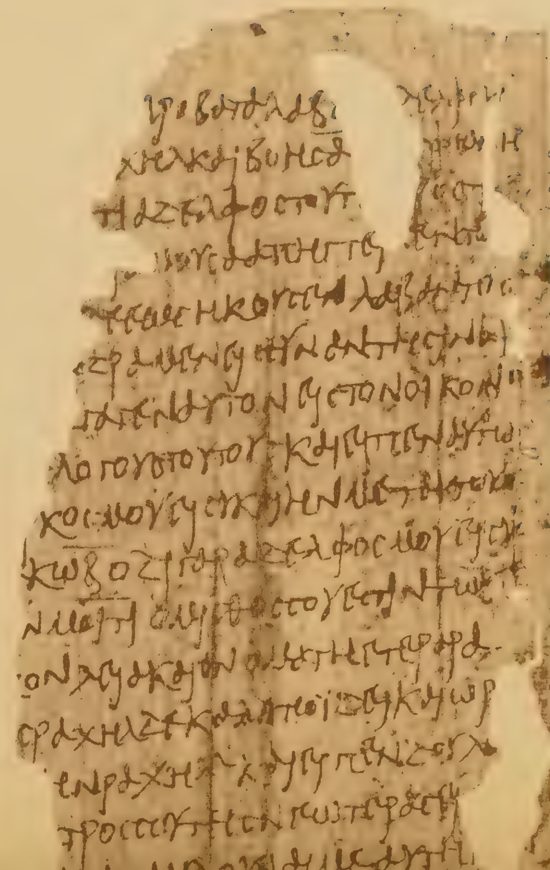
2. Abbreviations

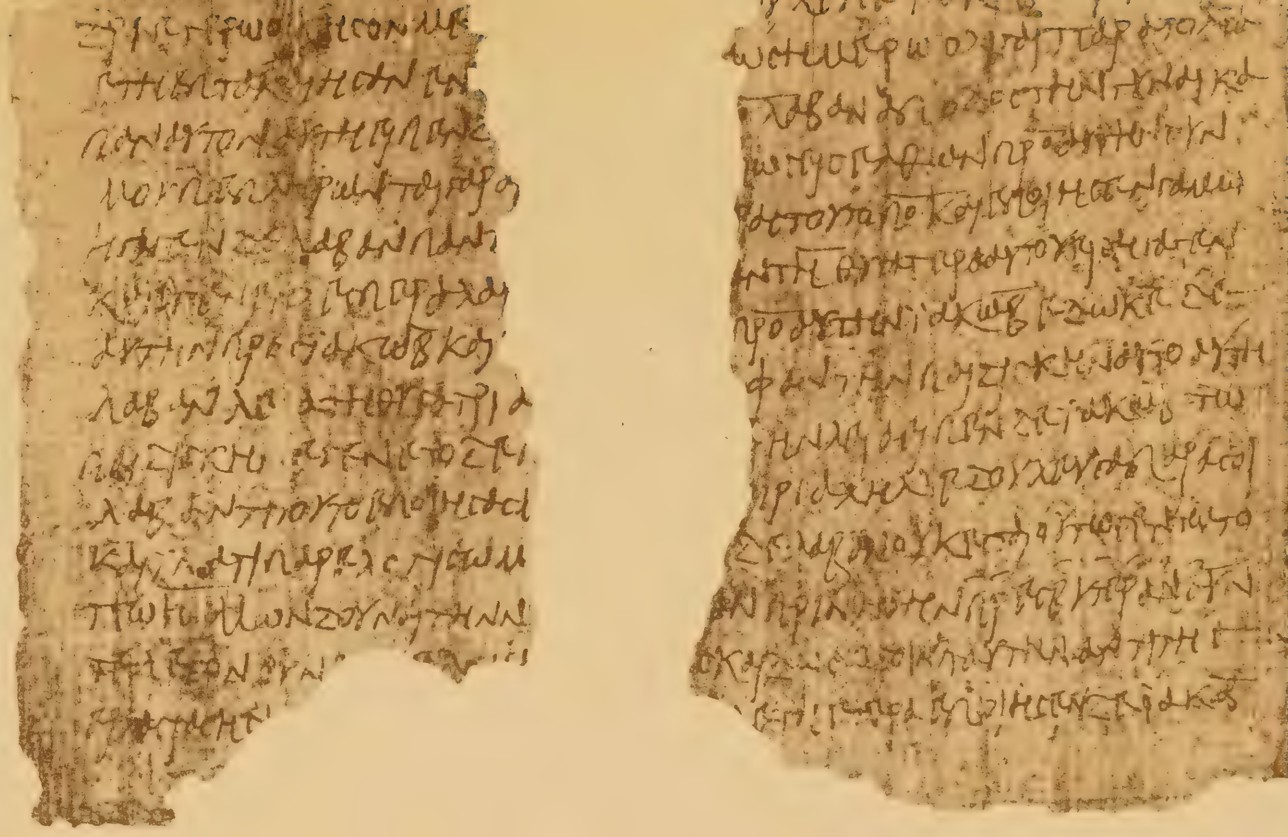
Of the regular Church abbreviations we find only $\overline{\theta\varsigma}$ and $\overline{\kappa\varsigma}$, but these are used in all cases of the singular without regard to meaning; cf. $\overline{\kappa\varsigma}$ in its various cases used of a man to mean lord or master in the following verses: 24, 37, 39, 48, 49; 27, 29; 31, 35; 32, 5, 18; 33, 8, 13, 14. The plurals are not abbreviated; compare κυριοι, 19, 2, and θεους, 31, 30 and 32. In 21, 33 θεος occurs unabbreviated.

A different form of abbreviation was used for κύριος in some instances. For the nominative we find $\overline{\kappa\upsilon}$, probably abbreviation by suspension, eight times: 5, 29; 7, 5, 16; 9, 26; 11, 5, 9; 12, 7; 18, 12, and originally written but corrected to $\overline{\kappa\varsigma}$ in five other places: 2, 22; 3, 14, 23; 4, 6; 18, 13. In 18, 31 $\overline{\kappa\upsilon}$ was written for $\overline{\kappa\nu}$, but corrected, and probably in 24, 48 $\overline{\kappa\upsilon}$ stands for $\overline{\kappa\omega}$. With these we may compare $\overline{\iota\eta}$ for ιησους in Oxy. Pap. 1079 and 1224. All of these abbreviations

Plate VI







Genesis xxix, 10 - 28.

are indicated by a stroke above the letters. A similar stroke, varying much in length and even in form at times, is found often in the manuscript. Most often it is an abbreviation stroke, marking the omission of a single letter, medial as well as final. In 139 cases it is for omitted *ν*; in 55 cases it stands for *σ*; in 14 for *ι*; in 12 for *υ*; in 7 for *ρ*; in 3 each for *α* and *η*; in 2 for *μ* and in one for *ω*.

In some 30 places this stroke seems best explained as a breathing and in two or three cases we have so printed it, as there seems to be a slight upward turn at the beginning of the stroke. This must however be accidental in view of the number of times that it appears in identical form with the abbreviation stroke. The scribe had no intention of differentiating. In only one case, *α̅δα̅μ*, 3, 20, is it possible to refer the mark to a smooth breathing, and the presence of the second mark makes this explanation unlikely. This case will be considered under accent.

In 40 cases the simple stroke replaces the apostrophe after a word ending in a consonant; 38 of these are on the name *ιακωβ̅*, one on *αβρααμ̅* and one on *μεθ̅* in 35, 2.

In six cases: 11, 7, *φων̅η̅ς̅ τ̅ο̅υ̅*; 17, 6, *αυξανω̅*; 24, 48, *λαβε̅ι̅ν*; 28, 17, *τ̅ο̅υ̅το*; 31, 42, *τ̅ω̅ν̅*, the stroke may represent a circumflex accent. In six other cases it corresponds to a grave accent: 3, 20, *α̅δα̅μ* (see also below); 10, 11, *τ̅η̅ν̅ ν̅ι̅ν̅ευη*; 17, 7, *τ̅η̅ν̅*; 18, 14, *σ]ε̅*; 24, 22, *ολκ̅η̅*. There are only two cases that can be interpreted as acute accents: 9, 6, *επο̅ι̅ησα*, where the mark looks much like a circumflex, and 13, 2, *πλο̅υ̅[σιος]* which I now explain as omitted *σ* (*πλο̅υ̅ιος*). The mark was not used as an acute accent.

There are 15 cases where this stroke stands over unaccented syllables and seemingly has no other force except to note that fact. This use combines with a grave accent on a few words, as might be expected. The cases are: 3, 20, *α̅δα̅μ̅*; 11, 13, *ετ̅η̅*; 11, 15, *ετ̅η̅*; 17, 5, *π̅α̅τερ̅α̅*; 17, 6, *σφοδρ̅α̅*; 17, 20, *δωδ̅εκα̅ εθν̅η̅*; 18, 18, *εθν̅η̅*; 19, 2, *κυρ̅ι̅ο̅ι̅*; 19, 4, *οικια̅ν̅*; 24, 43, *ειπω̅*; 29, 15, *μ̅ο̅ι̅ τ̅ι̅* (*τι* is for *τις*, but the stroke begins over *μοι*; probably two strokes were run together); 31, 42, *χ̅ειρω̅*. For this system of accents see Kenyon, Pal. of Greek Pap. pp. 29 f. Cf. also 35.5, *σικιμω̅ν*.

There remain some unexplained strokes: 19, 2, *πο̅δα̅ς*; 27, 15, *λα̅βο̅υ̅σα̅ ρε̅βε̂κ̅κ̅α̅*; 29, 27, *π̅ρεσ̅β̅υ̅τ̅ε̅ρ̅α̅ν̅ σ̅υ̅ν̅*; 30, 9, *α̂υ̂τ̂η̂ς* (the first stroke might show an unaccented syllable and the second a circumflex

accent; such a combination has no support); 31, 5, *εκθ̄ες* (very doubtful); 32, 24, [*κᾱι*] *ε̄πᾱλαιεν*. Some of these strokes can be forced under the accent system, but the others look like marks of emphasis or idle strokes of a reader noting words that took his attention. There are some strokes, more often apostrophes, which seem used to separate successive vowels or consonants, as 16, 1, *ετικτε' αυτω*; 24, 22, *ηνικα' επ*—; 24, 38, *αλλ' η' εις*; 31, 13, *οφεις̄ σοι*. Professor Schmidt would use this explanation oftener and also refer some cases to the parent Ms.

In three cases the strokes above the letters are accompanied by strokes below and plainly indicate deletion. The passages are: 4, 6; 9, 15; 32, 7. In three other cases, *οικη̄σεται*, 31, 32, *παρεβπ̄ολαι*, 32, 2, *βοθ̄ς*, 32, 15, the stroke appears above manifest errors, to which they doubtless call attention. These also should be referred to the parent manuscript and considered the work of a reader rather than the invention of a scribe. In *ῑεκταν*, 10, 26 and *ῑωσηφ*, 32, 2, the stroke is a substitute for the diæresis.

There remain a few abbreviations to be discussed: 14, 15, *νυκ̄* (=*νυκτα*); 17, 2, *θ̄* (=*θησω* or *θησομαι*); 28, 7, *εποπε̄* (=*επορευθη*); 29, 24, *ιδ̄* (= *ιδου*); 25, 8, *πλ̄* for *πληρης* (*ρης* added above by first hand; therefore listed rather as omitted *η*). These are all cases of abbreviation by suspension, as *κ̄υ* discussed above, and were derived from business cursive. In two cases the scribe has written an unintelligible *ε*, where the article is needed: 13, 15, *ε*[1] *αιωνος* for *του αιωνος* and 28, 2, *εις ε μεσοποταμιαν* for *εις την μεσοποταμιαν*. In documents *του* is frequently written *τ́* and *την*, *τ̄*. A *τ* thus written in a cursive original might easily be read as an *ε*.

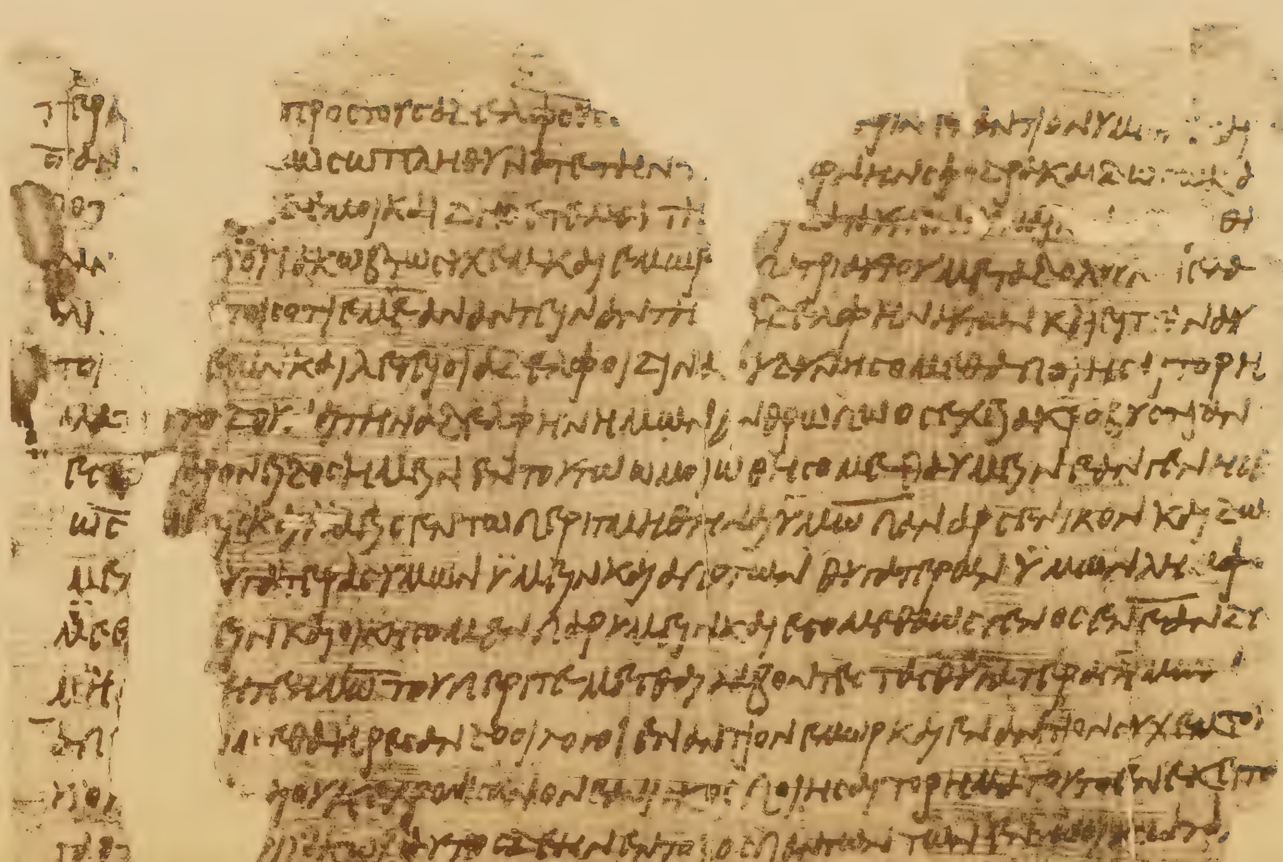
3. Paragraphs and Diacritical Marks

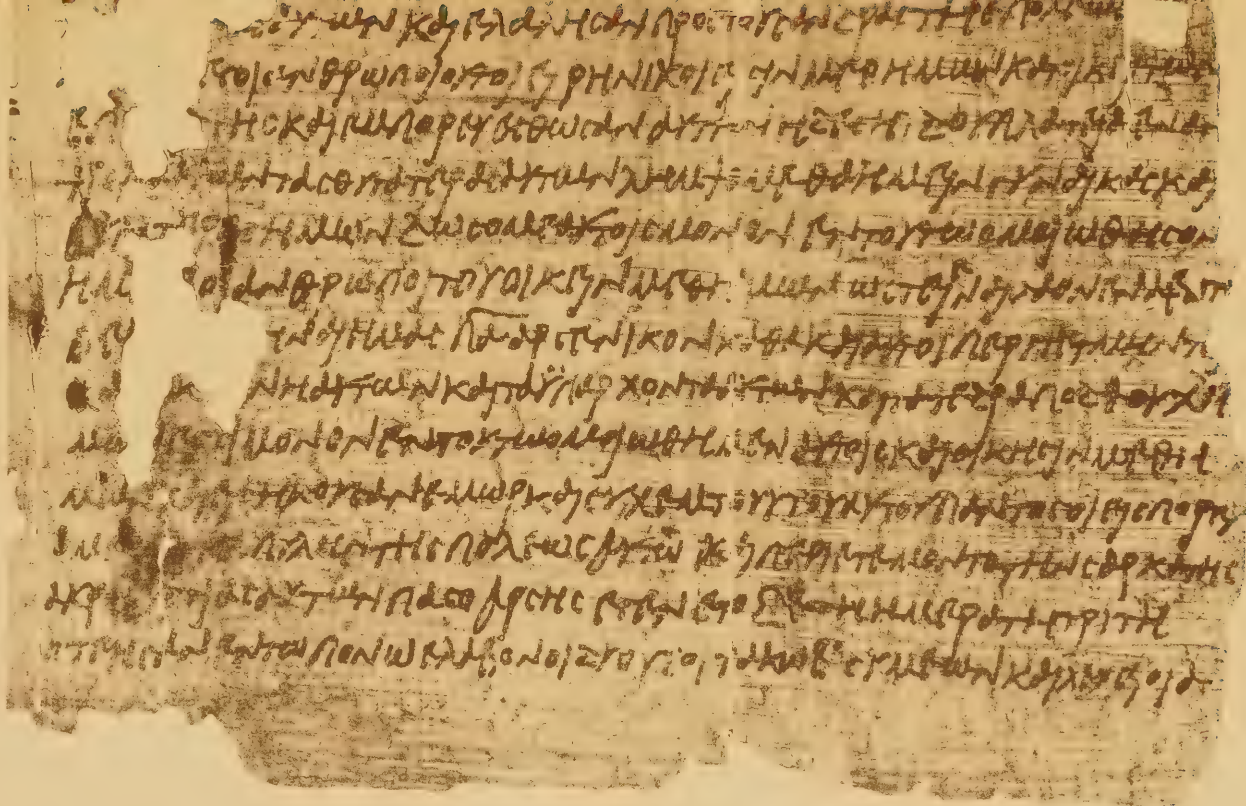
There is no punctuation in the manuscript, but a few marks may be interpreted as paragraph marks. On page 41, line 14, there is a slightly curving mark just before the first letter of the line. This falls at the end of verse 30 of chapter 25 and there is a sense break before *δια* of the previous line, but also after Εδωμ, the second word of this line, and the verse end comes at that point.

Before line 23 of the same page a much more curved line looks like

[1] For a different interpretation compare Rahlfs, p. 23.

Plate VII





Genesis xxxiv, 11 - 25.

a cursive π and I have so read it (cf. footnote), though there was no call for π in the text opposite. The end of the first verse of chapter 26 falls in the previous line, so this π could stand for παράγραφος.

On page 44, l. 10 (27, 6) above the first word but extending into the margin is a straight line. Direct discourse begins just before the end of the previous line. Cf. also mark before line 15.

On page 45 at line 22 (27, 31) there is a straight mark in the margin that corresponds with a paragraph, and another between lines 25 and 26 which marks the beginning of verse 33. These seem certain cases of paragraph marks.

On page 47, l. 25, there is a very indistinct mark in the margin, which we have not ventured to print. There is a paragraph ending at 28, 15 in the middle of the previous line.

On page 53, l. 21 (31, 12) there looks to be a plain paragraph mark, yet, if so, it is one line too low.

On page 60, l. 13 (34, 17) there is a mark extending into the margin above $\overline{\alpha}$πελευσομεθα, which is the end of the verse. This seems placed too high. Two lines higher and near the end of the line there is a similar mark, which falls just at the end of verse 16. The mark comes over the last word of the verse, ἕν, and the first word of the next verse, ἐὰν, so it could stand for a rough breathing or even for a mark showing lack of accent or grave accent on the second of the two words covered. However, it seems more likely that it was the sense division that was marked, and that it came at the beginning of a line in the parent manuscript. These few cases seem to prove the use of the paragraph mark, but the papyrus is much too fragmentary for one to be certain that its use was limited to the examples cited. It was not, however, extensively used.

The peculiar marks at the beginning of line 12, page 47, are probably line fillers, taken from the parent manuscript, but misplaced. Similarly shaped line fillers > > are found at the ends of the following lines: 13, b, ll. 6, 7, 9, 10; 21, 3; 24, 20 and 29; 25, 7; 47, 21.

An apostrophe in the form of a slanting or curving line over and after the last letter is used with proper nouns ending in a consonant. There are 52 cases of ιακωβ', to which must be added the 38 cases mentioned above, where the apostrophe looks like the abbreviation stroke. In 25 cases there is an apostrophe after αβρααμ' and 7 instances after μ at the end of other names. After κ there are 26

cases, all εισακ'; after λ 21 cases, mostly ραχηλ' and ισμαηλ'; after τ 5 cases; after θ and φ three each; after δ and χ two each and after γ and ρ one each. The use of the apostrophe is not invariable even in the case of the names most commonly taking it. In the case of other names the use is rather infrequent. At 27, 46 χετ" has two apostrophes.

Other words which take an apostrophe are ηλ'θον, 19, 1; φαραγ'γι, 26, 17; λαμ'βανοντα, 30, 41; ουχ', 34, 23, and perhaps ηνικα', 24, 22 (a word beginning with a vowel follows). These and similar uses are found in papyri and early parchment manuscripts. See above.

Two dots may be placed above initial iota or iota preceeded by another vowel with which it does not form a diphthong. In the case of ϊακωβ the dots were written over iota 100 times and there are only 9 cases, mostly indistinct, where they are omitted. Almost equal regularity is found in the word υϊος, in all its cases, which shows the diæresis 78 times. Of ϊδειν and similar forms from the same root there are 40 cases and of ϊνα 13 cases. In these words also the diæresis is rarely omitted. Most of the other cases are in proper nouns and are infrequent, as the words are themselves rare. In the case of ϊσμαηλ the dots are used seven times and omitted once. There seem to be no instances of irregular usage. As above mentioned a long stroke is used for the diæresis in two cases.

Initial upsilon has two dots above it frequently. Eleven instances of ϋμεις in its various cases are so marked. ϋδωρ with six cases is most nearly regular. Besides ϋπνος occurs three times, ϋδρευσατο and ϋπαρχοντα twice each, and ϋδριαν, ϋπακουσον, and ϋπολειφθετα once each. ϋϊον, 24, 47, is the only case of both vowels marked in the same word. In 25, 17 ταϋτα is irregular.

4. Spelling, Grammatical Forms, Scribal Errors

Itacisms are fairly numerous. There are 106 cases of ει for ι and only 15 cases of the opposite change. In the case of some words as εισακ', αβειμελεκ', κειβωτος, κεινουμενον, this spelling was so regular that we have ventured to supply it in the *lacunae*. These cases were not included in the count. There are 14 cases of αι for ε and 11 of ε for αι. Initial ευ for ηυ occurs 7 times, ηυ being found but once. Other itacistic errors are less frequent. The enumeration follows: η for ει 6 times; ει for η 4 times; ι for η and η for ι once each; ι for

ϵ three times; ϵι for οι, ι for υ, υ for ι, υ for ο, οι for ι, ϵ for η, η for ϵ, occur only once each.

The scribe does not seem to have distinguished omega and omicron well; there are 13 cases of ο for ω and 14 of ω for ο. Also η̅ω̅, 27, 32, is probably a pronunciation error and abbreviation, η(σ)ω for ησαν.

There was a rather strong tendency to double consonants. Twenty cases of double for single consonants were found and only two of single for double. Similar consonants interchange rather often: κ for χ, 7 times, χ for κ, 6 times; ν for μ, 4 times, τ for δ, 10 times, δ for τ, 5 times, λ for ρ, 7 times, two of which were corrected, ρ for λ, 3 times, of which one was corrected, ζ for σ, twice, σ for ζ, once, θ for τ, twice, κ for γ, 4 times, and π for φ, once. In προσεκε̅ν̅ησα, 24, 48, the stroke above probably stands for υ, so the error was ευ for υ. Probably κχ for χ, κξ for ξ, ξσ for κσ, ξ for κσ arose from sound errors. There is but one occurrence of each. κσ for ξ is found once.

There are a few cases of metathesis as τοδϵ for δοτϵ, in 34, 8, and απαθϵνων, in 25, 17. There are very few grammatical peculiarities. ϵαυτω for σϵαυτω, 6, 14, has the support of one group of minuscules and is found elsewhere, Washington MS of the Gospels, Mark, 1, 44. χϵιραν for χϵιρα, 8, 9, σαρκαν for σαρκα, 9, 15, κτηνα for κτηνη 30, 43, παρθϵνην, 34, 3; αρσης for αρσην, 34, 24, and a few similar changes show the encroachment of the commoner declension forms on unusual stems. It had begun in the Ptolemaic period, cf. Mayser, Grammatik, p. 199. In the earlier portion of the manuscript θυγατϵρϵς is used regularly as accusative, so that we have even supplied it in the *lacunae*. Towards the end the scribe uses the correct form θυγατϵρας; it seems doubtful if he can be accused of intentionally using the nominative for the accusative, but he could not have known the declensions well. He probably wrote as he read and in a passage, where the word occurred often the error might persist, if he misread the first instance. Cf. βοϵς for βοας, 34, 28 and αναβαινοντϵς for αναβαινοντας, 31, 12.

There is little variation from the current text in the use of the so-called Alexandrian aorist. We note ϵφαγοσαν for ϵφαγον, 3, 8 and elsewhere, and ϵισηλθοσαν for ϵισηλθον, 34, 27, while the opposite change is found but once. The spelling ηραυνησϵν is found in all instances except one, ηρϵυνησϵν, 31, 35. Assimilation of consonants in compounds is avoided nine times, yet in 30, 41 the reading is ϵγ γαστρι. In 4, 25 καθ is read for κατ, and in 5, 1 we have supplied

ογ[δακοσια]. The form λημφθη for λημψη in 28, 1 and 6, must be referred to pronunciation or bad grammar, as also *επορευθεις*, 27, 13, *ποιησεν*, 27, 14, and perhaps *τ*[ο]*υ*[*τος*], 24, 65. Errors in the use of augment occur in 17, 17 and 27, 13.

5. Other Scribal Errors

There are a goodly number of scribal errors that point to the style of writing of the parent manuscript. Thus γ and σ are interchanged six times: 3, 24, *γαλα* for *σαλα*; 14, 9, *τεσγαρ* for *τεσσαρες*; 14, 10, *εφυσεν* for *εφυγεν*; 17, 19, *γαρρα* for *σαρρα*; 28, 12, *εστηρισμενη* for *εστηριγμενη*; 30, 30, *σᾱ* for *γαρ*; and probably 28, 4, *γαρ* for *σοι* as the ligature *οι* in cursive might be read *αρ*.

Five times τ and γ interchange: 16, 16, *εγων* for *ετων*; 25, 15, *ιεγουρ* for *ιετουρ*; 25, 30, *τευσον* for *γευσον*; 26, 13, *μετας* for *μεγας*; 30, 35, *εκαστας* for *αιγας*. The last example involves first a dittography (*τας*) *ας αιγας*, *ας* being then read as *εκ* and *ι* as *σ*. The attempt to produce a known Greek word out of the unintelligible original helped to cause the confusion, which was corrected by the first hand.

From these examples the interchange of σ and τ may be expected and it is found in the following words: 20, 16 and 23, 6, *του* for *σου*; 25, 25, *σο δορα* for *το δορα*; 32, 3, *τηειρ* for *σηειρ*. Cf. 15, 4, the doubtful reading *δε* for *σε* of parallel passage and 15, 7, *δε* for *τε*.

The interchange of α and ε is also easy in cursive writing. We may compare not only the frequent use of *θυγατερες* for *θυγατερας* mentioned above, but also 10, 26, *ασερμωθ* for *ασαρμωθ*; 14, 1, *αμαραβελ* for *αμαρφαλ* (also *αβ* for *φ*); 18, 16, *καταβλεψαν* for *κατεβλεψαν*; 24 61, *εβραι* for *αβραι*; 26, 20, *ποιμενα* for *ποιμενες* (σ was represented by abbreviation stroke and so neglected); 30, 37, *ελαπισεν* for *ελεπισεν*; 31, 12, *αναβαινοντες* for *αναβαινοντας*; 32, 31, *ενετειλεν* for *ανετειλεν*.

When ι and σ interchanged the σ must have been nearly a straight line as in early cursive. If the top stroke was prominent the confusion would be rather with γ and τ as cited above. Confusion with ι appears in 30, 41, *τασς* for *ταις*; 30, 35, *εκαστας* discussed above.

The interchange of θ and ε may also be referred to this source: 11, 9, *συνεχθε* for *συνεχεεν*: 33, 10, *θυρηκα* for *ευρηκα*; and perhaps *εω* for *θες* in 31, 37. So also θ and α: 32, 15, *βοθ̄ς* for *βοας*. The letters φ and ψ were often similar in first and second century cursive; cf. 24, 49,

επιστρεφω for *επιστρεψω*; so also *υ* and *ψ*; cf. 15, 5, *αναβλευον* for *αναβλεψον*.[1] For λ and *α* cf. 18, 17, *λεγω* for *α εγω*. Confusion between *μ* and *β* is possible in second century cursive; cf. 25, 2, *ζεμραν* for *ζεβραν*; 32, 2, *παρεβ̄πολαι* for *παρεμβολαι* (sound error, *π* for *β* is also involved); 35, 4, *τερεμινθον* for *τερεβινθον*.

The ligatures in cursive cause errors both by reading two linked letters as one and by reading one letter as two. We may compare: 10, 27, *δεδμα* for *δεκλα*; 10, 30, *σωφηφ* for *σωφηρα*; 11, 30, *ετακαιοποιει* for *ετεκνοποιει*; 13, 14, *διεσχωρισθηναι* for *διαχωρισθηναι*; 18, 28, *ελαστονειθωσιν* for *ελαττονωθωσιν* (both *στ* for *ττ* and *ει* for *ω*); 23, 10, *εκπορευομενων* for *εισπορευομενων*; 24, 49, *οις* for *εις*; 24, 56, *ει* for *οι*[2]; 24, 60, *μυριαδαας* for *μυριαδων* (*αα* for *ω* and *ν* expressed by the abbreviation stroke was misread *σ*); 25, 14, *μαωση* for *μαση* probably involves dittography first, *μασση*; 25, 18, *ευπλατ* for *ευειλατ*; 25, 31, *μαι* for *μοι*; 26, 5, *νκαιωματα* for *δικαιωματα*; 26, 11, *αγιτομενος* for *απτομενος*; 26, 34, *ευλων* for *αιλωμ*; 27, 19, *ησου* for *ησαν*; 29, 3, *απεκυνον* for *απεκυλιον*; 29, 7, *εστι* for *ετι* (*στ* was a close ligature, so if the top of *τ* was curved down at the left, it might be misread as the ligature); 30, 31, *παν* for *παλιν* (doubtless read *πανν* and one *ν* omitted); 30, 32, *εστω* for *εσται*; 30, 33, *ναλευκον* for *διαλευκον*; 31, 19, *ειδωκα* for *ειδωλα* (cf. the ligature *ωλ*); 31, 8, *εδει* for *εαν* (*δ* for *α* was an older error, which caused *ν* to be read as two letters); 31, 21, *γαλαμ* for *γαλααδ*; 31, 27, *μονοικων* for *μουσικων* (only in linked letters do *οι* and *σι* look alike); 32, 31, *ηνος* for *ηλιος*; 33, 9, *εσται* for *εστω*; 34, 30, *ονοστος* for *ολιγοστος* (*ν* was read for *λι*, but the *γ* was omitted because of sound error or because represented by abbreviation stroke).

Without claiming that every one of these errors must be due to a cursive ancestor, there is nevertheless abundant proof of such an origin. Therefore some more awkward errors may be referred to the same source: 3, 6, *καβ* for *και* (probably it came at the end of a line and the line filler was read with *ι*); 10, 23, *μοσολ* for *μοσοχ*; 10, 26 *ιαραχ* for *ιαραδ*; 24, 23, *ουτην* for *αυτην*; 25, 20, *ρεβεκκαη* for *ρεβεκκαν*; 25, 21, *ας* for *εν* (probably *α* for *ε* and abbreviation stroke read as *σ*); 26, 15, *δ* for *α*; 28, 6, *συ* for *ου*; 28, 22, *εστησο* for *εστησα*; 30, 4, *βαλλων* for *βαλλαν*; 34, 28, *πα* for *πολει* (this involves an earlier

[1] Not in parallel passage.

[2] Cf. *διελθεν* for *διελθον* once in repeated passage, 15, 17.

error; *α* could arise from *ολ* and *ν* from *ει* in cursive; *πᾰ* for *παν* was the intermediate stage). Others are mentioned in the Notes.

The type of cursive to which the above errors point was that of the first and second century A.D., but that does not imply that the immediate ancestor of our papyrus was of that age. The last example discussed distinctly implies that there was an intermediate stage in some of the errors. A cursive tradition of Genesis may have been maintained for some time, and all of these errors do not need to be referred to a single copyist.

6. Abbreviations in the Parent Manuscript

In the section on abbreviations we have already discussed the representation of single letters by an abbreviation stroke over the previous letter. The letters most often so represented are in order of frequency, *ν*, *σ*, *ι*, *υ*, *ρ*, *α*, *η*, and *μ*. Let us now examine the omission of single letters by our scribe, in order to see if these omissions point to a similar system of abbreviation in the parent manuscript. A rather hasty count of such omissions, where our papyrus stands alone or almost alone, gives the following results: *ν*, 54; *σ*, 24; *ι*, 8; *υ*, 5; *ρ*, 3; *α*, 3; *μ*, 2; *λ*, *ο*, and *αι*, one each. It can not be due to mere chance that the frequency of these omissions corresponds so exactly with the use of the abbreviation marks for these letters.

If our scribe at times attempted to expand these abbreviations, errors might occur. This would furnish another explanation for the interchange of *σ* and *ι*, but not for *σ* and *τ* or for *σ* and *γ*, referred above to the influence of cursive writing. We may compare also 24, 22, *ολκην* for *ολκης*; 28, 13, *αυτην* for *αυτης* and *ην* for *ης*; 30, 3, *παιδιακη* for *παιδισκη*; 15, 20, *ραφαετ* for *ραφαειν*, 32, 7, *του* for *τον*, and 35, 7, *θυσιαστηριου* for *θυσιαστηριον*.

On the other hand we find more cases of letters wrongly inserted, which may be interpreted as false expansions of breathings, accents, etc., if the parent manuscript had the same confusion between the strokes marking these and the abbreviation strokes, which we find in our papyrus. There are 15 insertions of *ν*, some of which may be explained in this fashion; cf. *επληθυνεν το* for *επληθυνετο*, 7, 17 (?); *πληθυνων* for *πληθυνω*, 17, 2; *θησον* for *θησω*, *i.e.* *θησω̄*, 17, 7; *σκνηνη* for *σκηνη*, 18, 9; *τον νακρον* for *τον αγρον*, 23, 11; *εθνη* for *ετη*, 25, 17; *φιληνσον* for *φιλησον*, 27, 26; *εισελθων* for *εισελθω*,

29, 21; *απηντηνκα* for *απηντηκα*, 33, 8. These can all be explained as misreading of strokes inserted to show unaccented syllables, or grave or circumflex accent. *ουτι* for *ὅτι*, 30, 1, shows a similar misinterpretation of a rough breathing.

There are seven insertions of *σ* and six of *ι*; examples are: 9, 10, *πασης* for *παση*; 13, 10, *σοδομαι* for *σοδομα*; 24, 7, *ευωδωσεις* for *ευωδωσει*; 29, 11, *της φωνη* for *τη φωνη*; 32, 13, *εκοιμηθης* for *εκοιμηθη*; 25, 13, *ναιβαιωθ* for *ναβαιωθ*; 29, 25, *ριαχηλ* for *ραχηλ*; 30, 38, *ταις* for *τας*. See Notes.

These simple explanations for so many errors seem sufficient to establish not only the cursive hand but also the system of abbreviations in the parent manuscript or even in the previous manuscript tradition. This is a real discovery, for all similar manuscripts have perished, yet the similarity of errors in certain of the minuscule groups as well as in D and E suggests that this tradition may have had a wider influence than this one manuscript. Also similar abbreviations may have been used outside of this tradition. I recall seven cases of *κα* for *και* and similar errors in W, a fourth century manuscript of the Gospels (Univ. of Mich. Studies, vol. IX, p. 25), which I formerly referred to bad pronunciation in reliance on Thackeray, p. 77. They may be more easily explained as arising from misunderstanding of *κᾱ* for *και* and similar uses of the abbreviation stroke. The consideration of this possibility will, I believe, show an extensive use of a system of abbreviation that was early abandoned.

The proof that the abbreviation system of Pap. 911 was derived from the parent manuscript and its use to explain omissions and interchanges of single letters suggests an extension of the system to omitted final syllables. We have noted on page 240 five or six instances of abbreviation by suspension. This kind of abbreviation, though rare, probably existed in the parent manuscript also, for it affords the best explanation for the following omissions: 14, 9, *τεσγαρ* (*τεσσαρ*) for *τεσσαρες*; 26, 3, *ταν* for *ταυτη*; 34, 5, *εμια* for *εμιανεν*; and *θυγα* for *θυγατερες*, 34, 9. The indication of syllables by an abbreviation stroke must have been particularly puzzling to our scribe because of the inadequacy of his knowledge of Greek. If the system were more extensively used in the parent manuscript, it would be the best reason for the rather frequent omission of single syllables, but at present one hardly seems justified in extending this influence beyond the obvious cases just cited.

7. Text Corrections

There can still be read about 120 corrections in the text of the papyrus. There can be no doubt that many of these were made by the first hand while writing the manuscript. Others, as the correction of $\overline{κυ}$ to $\overline{κς}$, were made after the first pages had been written, but probably before the manuscript was finished. That is, when the scribe discovered his error, he looked back through the pages already written and corrected some earlier cases. The search was hastily made and more cases were overlooked than were corrected. It is possible but not likely that the scribe waited till the manuscript was finished and then looked it all through and made such corrections as had occurred to him while writing. But there do not seem to be a sufficient number of corrections, which require later execution, to warrant such an assumption. In general it is not necessary to assume that the corrections were made later than the time of the first writing. Furthermore Professors Schmidt and Schubart agree that the first writing and the corrections are in the same ink, at least in all passages where the ink is still uninjured. I accept this decision, though I had at first tried to distinguish between first hand corrections like the writing of the text and later corrections in a somewhat smaller and finer hand. The difference is not however greater than is found in different parts of the first writing. Therefore the testimony regarding the ink must be considered final. Also the number of short omissions uncorrected on the last page shows that there was no systematic correction. There are only two corrections that may still be claimed for a later hand. One is on page 53 and seems to be more crude than the first hand. The other, on page 54, is deletion by a small dot below the letter, a system not used by our scribe elsewhere. Professor Schmidt refers these also to the first hand.

8. The Repetition of 15, 4 to 16, 2

Through carelessness in copying, the scribe repeated on page 22, l. 21 to page 23, l. 19 the text, 15, 4 to 16, 2, which he had just written on p. 21, l. 24 to p. 22, l. 21. The beginning of the repeated passage does not correspond with the beginning of a line in the manuscript, though it seems likely that it did in the parent manuscript, for the repetition starts in the middle of a word. This is an additional proof of what we might assume from the irregularity in lines and columns discussed

above on p. 236 f. The scribe is evidently not trying to preserve the lines and pages of the parent manuscript. Yet he may well have approximated the amount of text per page at times, for an estimate of the amount per page shows that it varies from 29 to 42 lines of the Rahlfs' edition in the first 18 pages, which are in double column, and from 30 to 40 in the remaining pages, which are in single column. The larger amounts on the pages in double column are found on the last eight pages of this part, while on the pages with single columns the largest amounts come on the 4th, 5th, and 6th pages before the end. As we have stated above, the scribe evidently crowded at times because he wished to keep within a certain limit. This may well have been due to the limited amount of papyrus that he had. Yet he had a constant reminder, whether he was exceeding or falling short in the amount per page, for after he had averaged 38 Rahlfs' lines per page for the last eight double column pages, he changed to a single column and covered 37 and 35 on the first two pages. This was however more than he wished, so he dropped to 30 and 31 lines on the next two pages, after which he returned to 33 to 34 Rahlfs' lines to the page. This he continues with some variation till near the end, when he again increases for three pages, but only to drop back on the last three. It was not merely the desire to increase the amount of text per page that caused the change from two columns to one, but even more the fact that two columns were awkward to handle and liable to come too near together, when an excessive amount of text was crowded on to a page.

When we consider also that the amount of text on the very first double column pages was 33 to 34 Rahlfs' lines, it seems necessary to conclude that this was approximately the amount of his unit of measure in the parent manuscript. Yet if he was copying page by page, why the difficulty in keeping close to the amount of the original and why are the pages with increased or diminished amounts regularly in groups of two or more? It seems more likely that he was copying from a smaller manuscript and trying to put two or more pages on one or that he was copying from a roll and trying to put two columns in a single one, *i.e.* four columns on a page. I incline to the former view, since the repetition of 15, 4 to 16, 2 would be made more easily, if a leaf had been accidentally turned, while the scribe was absent. He could then begin at the top of the page where he remembered that he had stopped and would not have to compare the text in order to find

the right place to begin, an act that would have at once revealed his error.

The repeated portion covers 33 lines of the Rahlfs' text, so it corresponds fairly closely to an average page, though both times a little less than the neighboring pages. There is a difference of one line in the space taken by the same passage in the two copies, which is best explained by the variation in the closeness of writing, for the second version takes more space, though there are more omissions due to carelessness.

A comparison of the text in the repeated passage will be instructive. It is plain that the scribe is copying the same text each time. As proof compare the following unsupported or practically unsupported readings: 15, 4 *εξ σου* and *εξ ου* for *εκ σου*; transpose *σε κληρονομησει*[2]; 15, 19 *κεναιεους* for *κεναιους*; and 15, 12, *επεπιπτεν* for *επιπιπτει* in both copies. Even more remarkable is 16, 1 *παιδισκ̄* for *παιδισκη* in both copies. This is also an excellent confirmation of the assumption made above, that this papyrus reproduces the abbreviation system of the parent manuscript.

There are also differences which must be due to error on the part of the scribe. Thus in his first copy in 15, 16 he has *σα*[*ρ*] for *γαρ* (first letter not preserved in parallel passage) and *αμαρτιε* for *αμαρτιαι*; in 15, 19 we seem to read *χ*[*ε*]*λμοναιους* for the correct *κελ*[*μοναιους*] of the second passage; 15, 20 omit by *homoioteleuton* *και τους ραφαειν και τους αμορραιους*. This is a small and doubtful harvest compared with what an examination of the second copy reveals. There one notes: 15, 4 *δε* for *σε* (doubtful); 15, 5 *αναβλευον* for *αναβλεψον*; 15, 7, *τε* for *δε*; *ωσται* for *ωστε*; 15, 13–14 omit by *homoioteleuton* *αυτους και ταπεινησουσιν αυτους ετη τετρακοσια το δε εθνος ω εαν δουλευσωσιν*; 15, 15 *ιρ*[*ηνης*] for *ειρηνης*; 15, 17, *διηλθεν* for *διηλθον*; 15, 18, omit by *homoioteleuton* *αιγυπτου εως του ποταμου*; 16, 1 repeat *δε* after *γυνη* and dittography of *αυτω ην*. Also in 15, 12 he seems to transpose *αυτω ε*]*πεπ*[*ιπτε*, if we may judge by space. It is evident that there is a great difference in the accuracy of the scribe in copying the two successive passages. If he was not in a normal state, this was the real cause of his repeating the whole passage. Furthermore a survey of the rest of the manuscript shows that the worst errors, which can be definitely assigned to him rather than to his parent manuscript, generally

occur in groups. Compare the following passages: 8, 18 to 9, 5; 17, 20 to 27; 18, 11 to 16; 25, 13 to 31; 26, 13 to 20; 29, 33 to 30, 3; 30, 31 to 38; 32, 14 to 25; and the whole of the last page, where haste is evident. At his best he is a fairly faithful but ignorant scribe. There are long stretches of the manuscript which reproduce well the parent.

III. THE CHARACTER OF THE TEXT

1. Relation to the Hebrew

The most important question in regard to any newly discovered Septuagint manuscript is whether it shows any signs of Hexaplaric influence. In so old a manuscript as Papyrus 911, especially since it seems to have arisen in Coptic circles, we perhaps have a right to assume freedom from indebtedness to Origen but we are not forced to make assumptions, for there is plenty of evidence on which to base a decision.

Hexaplaric signs are preserved by one or more manuscripts in 95 passages on which our Papyrus gives evidence. In 80 cases the Papyrus is directly opposed to the Hexaplaric tradition. Let us consider the remainder: in 4, 25 λεγουσα is read by all other manuscripts, but obelized by Syr-Hex; Papyrus 911 has [ε]ιπεν [δε]. This does not point to an earlier omission but to a translation variant from a Hebrew form in which the verb of saying still existed. It is valuable evidence that the verb of saying was in the original Hebrew.

8, 7, [του ιδειν ει κεκοπακεν το υδωρ] is omitted by 911 k[1] Arm Philo and obelized by Syr-Hex. The Hebrew also omits, so it would seem to be an obvious case of Hebrew influence, if not of Hexaplaric. Yet the phrase appears in identically the same form, except for the article before ιδειν, in the next verse. Such a repetition seems awkward and I am inclined to think it was not original; but if it ever existed in the Hebrew, it was removed by the Massoretic revision. It is easier to assume that 911 has either preserved the original Greek, or has imitated the Hebrew directly, than that this is an isolated instance of the influence of the Hexapla, though the latter explanation must always remain a possibility.

9, 2, omit και επι πασιν τοις κτηνεσιν της γης. This is obelized by Syr-Hex and omitted also by Hebrew and manuscripts A a b c d m o p r t w x y c_2 d_2 Arm Boh Sah Eth Palest. The combi-

[1] The Brooke and McLean letters are used to designate the minuscules in this introduction.

nation of this evidence with 911 points to a source far older than Origen. As της γης immediately precedes this phrase, it is perhaps an omission by *homoioteleuton*.

32, 29, omit οτι ενισχυσας. This phrase is found only in Sah and obelized in G. It is certainly an error to insert it here, as it is plainly an imitation of the previous verse. If Origen had found it in his Greek manuscripts, he must have obelized it, but the evidence is certain that the original Septuagint did not have it.

34, 15, omit και κατοικησωμεν εν υμιν; obelized by G v and omitted by the Hebrew. The phrase is preceded by υμιν, so the omission could arise from like endings, but it can equally well be an insert in the Greek from verse 16, where it is found both in Hebrew and in Greek (οικησωμεν for κατοικησωμεν). It may be an isolated bit of Hexaplaric influence, but with two other explanations possible, little can be proved by the passage.

34, 16, omit γυναικας; obelized by G and omitted by three other manuscripts, b, 108, and w. These three manuscripts will later be shown to be closely related to 911. Therefore the parent manuscript of all four omitted. This puts the date of the omission too early for it to have come easily through Origen's influence, though it is certainly a case of adaptation to the Hebrew.

34, 30, omit πασαν; obelized by G and omitted by Hebrew; but it is also omitted by all Greek manuscripts and Versions except G a e g j v^{mg} Eth. This points to an error in Origen's Greek manuscripts or in the transmission of the Hexaplaric signs. In the case of the obelized passages there are no sure examples of Hexaplaric influence, though two cases admit of that explanation. On the other hand there is one sure case of accommodation to the Hebrew before the time of Origen and that explanation satisfies equally well the other four cases, one of which is probably too old for Origen and a second is totally unlike the Hexapla. Under these circumstances it seems necessary to admit a limited accommodation to the original Hebrew in the obelized passages.

In passages marked with the asterisk there is similar evidence:

5, 8, * ετη; this is based on Syr-Hex and is probably an error, as all manuscripts have the word in one order or the other.

7, 14, add [$αυτων^3$] ; this is a possible way of filling the *lacuna*. The addition is found in manuscripts i^a m r Arm Sah Palest; under an

asterisk in Syr-Hex *αυτου* is found, as also in c. Either form will fill the space here, but related MSS have been followed.

13, 17, add [*αυ*]*της*; the addition is supported by all manuscripts except A b h l r w y 108 and Irenaeus, yet Arm places it under an asterisk. Certainly the evidence is too old to be traced to Origen. It is either direct Hebrew influence or, more likely, the original Septuagint, while Origen's manuscripts showed an accidental omission.

16, 4, add *αυ*[*τη*]*ς* = a e j o x Boh Or[gr], while in Syr-Hex and Arm it is under an asterisk. Neither e, j nor Boh regularly show Hexaplaric additions nor are they nearly related. Yet a-o-x are claimed by Rahlfs as Hexaplaric manuscripts. It is possible that this is an Hexaplaric addition even in 911, but the form must have been the same, if it were taken directly from the Hebrew, which would therefore be the more natural explanation for the appearance of the word in 911 Boh e j.

25, 33, add *αυτου* = a b c d l p t w x 107, 108, 381 Arm Boh. Though this is placed under the asterisk by Rahlfs on the evidence of Arm, the manuscripts which have it, except a-t-x, are not Hexaplaric. In fact these are the manuscripts and Versions most closely allied to the text tradition of 911, so we may be sure that *αυτου* appeared there long before the time of Origen. It is a case of the direct influence of the Hebrew.

27, 31, add *αυτο*[*υ*] = A a c o x c_2 and with asterisk in Arm. This looks like an Hexaplaric addition in c-c_2 a-o-x, but 911 and A seem to point to a separate tradition direct from the Hebrew. The nearest relatives of 911 omit the whole phrase; cf. b d e f i[a] m n p r w d_2 Eth Lat Chr.

29, 10, add *και τα προβατα λαβαν αδελφου της μητρος αυτου* = M a c f (j k) o (q s[mg] u v x Arm (pr.*) Boh Or). As *αδελφου της μητρος αυτου* precedes, it is more likely that the early Septuagint omitted the phrase by *homoioteleuton* than that the Hebrew repeated it from the last part of the verse. Therefore 911 and the other non-Hexaplaric manuscripts, as well as Boh, show a survival of the original text.

33, 1, add *τοις οφθαλμοις* = f. G(sub *) M a c e g j m o s x c_2 Arm Eth add *τοις οφθαλμοις αυτου*. The omission of *αυτου* in 911 and f is not accidental, as these manuscripts show relationship elsewhere. This is direct Hebrew influence and not Hexaplaric.

There are thus in this list only four sure cases of adaptation to the Hebrew. Two of these are certainly and one probably due to direct

influence; therefore the other one should be explained in the same way, at least in Pap. 911, as all are uses of the personal pronoun, so that there can be no distinction between Hexaplaric and direct Hebrew influence.

There is a good deal of evidence also regarding the Versions of Aquila, Symmachus, and Theodotion. Yet in only six places is there any resemblance in 911:

6, 2, [*υιοι του*] *θεου* for *αγγελοι του θεου*. All three Versions had *υιοι* but only Theodotion had *του θεου*. The Greek support for *αγγελοι* is much weaker than for *υιοι*, so it does not seem likely that the change originated with the Hexapla or with Theodotion. Here also as in the cases discussed above it was an early adaptation to the Hebrew.

12, 6, *τ*[*ην δρυν την*] *μαμ*[*βρ*]*η υψηλην*, without other Greek support, though Symmachus is quoted by M s for *της δρυος μαμβρη*, which appeared also in j v. 911 has a doublet but the genitive case does not appear as in Symmachus, so the addition probably came direct from the Hebrew.

22, 2, [*υιον σου τον αγα*]*πητον σου*, without Greek support for the phrase as a whole, though M j s v c_2 cite Symmachus for (*υιον σου*) *τον μονον σου*. As the resemblance is in the addition of the second pronoun, it is likely that it came direct from the Hebrew.

26, 31, *μετ ειρηνης* for *μετα σωτηριας*. M quotes *οι λοιποι* for this reading, while s has *εν ειρηνη*. It is probable, but not sure that 911 derived the change from one of these early translations.

35, 2, *καθαρισθετε* for *καθαρισασθε*. Aquila, Symmachus, and the Septuagint are quoted for *καθαρισθητε* and Theodotion for *καθαρισασθε* by manuscript v. The support for the latter includes most Greek manuscripts, so there seems an error of statement in v. If the scribe intended to trace *καθαρισθητε* to Aquila, Symmachus, and Theodotion, the manuscripts L b q u w c_2 Chr Cyr are indebted to one of these Versions. 911 is perhaps to be classed with the same by considering *καθαρισθετε* merely an error for *καθαρισθητε*, but it may also be direct influence of the Hebrew. However as b w and q u often agree with 911 the former view seems the better.

The influence of the Versions on 911 can not be absolutely denied but the direct influence of the Hebrew is more apparent. So the five cases just treated may, with the exception of one, be added to the eleven examples previously enumerated.

To this evidence we may now safely add a little, where no Hexaplaric evidence exists:

6, 21, και for συ δε; 12, 15, [επ]ηρεσαν for επηνεσαν; 13, 11, απαι[ρει] for απηρεν; 13, 18, + υψηλην; 14, 14, omit λωτ; 15, 12, επεπιπτεν for επιπιπτει; 19, 2, νιψεσθε for νιψασθε; 23, 10, omit μεσω; 24, 45, omit ευθυς; 25, 22, και ειπεν for ειπεν δε; 25, 26, ηνικα for οτε; 25, 30, εκαλεσεν for εκληθη; 26, 11, εστιν for εσται; 27, 31, εισηνεγκεν for προσηνεγκεν; 30, 40, κατα μονας for καθ εαυτον; 31, 35, ενεγχ̅ε for φερε; 35, 3, (θυσιαστηριον) τον βωμον. See Notes for others.

These seventeen variants are easiest explained as retranslation or adaptation to the Hebrew. In the last case the original Septuagint was also retained, indicating that the borrowings from the Hebrew were inserted between the lines by a reader of the parent manuscript and in this one case both words were copied. The fact that several of these changes show no superior knowledge of Hebrew accords with what might be expected in Greek and Coptic circles. The same kind of comparison of the Septuagint with the Hebrew by pre-Origen readers has been shown for the Freer Papyrus of the Minor Prophets in the first part of this volume, pp. 25 ff., but it is less extensive in 911.

The Papyrus of the Minor Prophets also shows certain special agreements with the Vulgate (see p. 43), which may well indicate variants in the Hebrew text used by Hieronymus. In this respect also 911 shows similarity. A few of the instances are: 5, 12, (εζησεν) add και = Vulg. *vixit quoque;* 24, 65, transpose εκεινος ανθρωπος = Vulgate; 30, 6, και for δια τουτο, compare Vulgate, *et idcirco.* In the last two lists I have confined my discussion to passages which have no other Greek support. If variants supported only by the few manuscript closely allied to the text tradition of 911 had been included, more instances of accommodation to the Hebrew could have been shown, but enough has been given to establish the fact and the other passages are best treated under the section dealing with manuscript groups related to 911.

2. The Comparison of 911 with Other Manuscripts

In Genesis the uncial manuscripts are too fragmentary for us to learn much from a special comparison of them with 911, so these older and supposedly better manuscripts will be taken up along with the

minuscules given by Brooke and McLean. In the first list are tabulated all instances where there is considerable support for both sides. About 500 readings are included. These variants together with their manuscript support will be given in full in the notes following the text of 911 and so are omitted here. The number of agreements of the different manuscripts with 911 are as follows:

b	182	g	109	e	73
w	177	c_2	108	d_2	69
p	168	t	103	j	69
d	160	c	102	k	67
r	154	s	101	y	63
m	149	n	100		
i	149	v	95		
a	148	q	90		
x	136	l	88		
o	133	u	77		
f	131	h	75		

The first eleven of these seem likely to show fairly close relationship to our papyrus. The figures for k and d_2 are misleading as these manuscripts are very fragmentary; also i, u, v, and x are somewhat fragmentary.

If the uncial manuscripts are compared with this list, E will be found at the head with 69 agreements, then D, 58; M, 57; A, 40. Of these M and A are nearly complete for the portion covered by 911 and comparatively complete reports on D exist, but there are large *lacunae* in E. The other uncials are only fragments and admit of no comparison. It is apparent that E alone can be considered as showing particular affiliation with this old text tradition and that it is less nearly related than many of the minuscules.

A hasty examination of the other minuscules listed by Holmes and Parsons shows that Brooke and McLean chose wisely in the main. Only 108 (= Complutensian) with 58[1] agreements and 107 with 39 are to be compared. There are no others that approach the numbers even of the uncials. Manuscript 381, which I collated last

[1] This number can be considerably increased by adding variants of Comp not noted for 108.

year at the Escurial, is somewhat better. Though fragmentary and in places illegible 31 agreements were noted, some of which are noteworthy.

Much more interesting is the agreement with the early translations of the Septuagint, though there are many of our list of variants, on which they can give no evidence. Of these the Armenian ranks highest with 102 agreements, then Bohairic, 84; Ethiopic, 84; Sahidic, 68; and Old Latin, 47. The evidence in the case of the last is incomplete.

As many of these 500 readings are correct and are supported by the great majority of the manuscripts under consideration, it will be well to compare a smaller list, in which 911 is supported by at most two or three other manuscripts or families of manuscripts. This list contains nearly 300 readings and the table of agreements is as follows:

b	78	c_2	36	y	17
w	75	t	35	D	17
r	67	s	35	h	15
f	64	E	33	L	14
d	62	l	31	G	13
p	62	q	28	e	12
i	62	u	28	M	12
m	58	g	27	j	11
a	45	c	25	MS 318	11
n	45	v	24		
o	45	k	22		
x	42	A	21		
MS 108	40	d_2	17		

I have introduced here manuscript 108 from the Holmes and Parsons collation supplemented in some passages by the Complutensian edition, which was derived from it. I have also added the fragmentary manuscripts L, G, and 318. The excellence and age of this shorter list of readings is shown by the agreements with the early authors citing the Septuagint: Chrysostom, 35; Philo, 36; Cyril of Alexandria, 23; Theodoretus, 9; Origen, 4. Also in this list of less well supported readings the early translations rank relatively higher. Armenian agrees 63 times, Ethiopic 49, Bohairic 34, Sahidic 35, and Latin 35.

A survey of this shorter list also suggests certain families of manu-

scripts that are closely related to 911. Nearest of all is family b-w-108,[1] for b and w head both lists in the number of agreements. In the following readings this family is the only Greek support for 911:

3, 20, + [ην] before μητηρ = b
14, 10, transpose εφυγον εις την ορ[ινην] = b w 108 Arm Boh
14, 14, [— οπισω αυτων] = b w 108
18, 11, — πρεσβυτεροι = b w 108 Chr
31, εαν ευρω εκει εικ[οσι] = b w
24, 59, [+ την] (before ρεβεκκαν) = b w
24, 65, [— εστιν] = b w Phil
25, 2, [ελαβε δε και ετεκεν] = b
26, 31, — αυτου[1] = b w Arm Georg, compare H. & P
27, 28, — και[3] = b w 108 Lat Philo Cyr Iren Cyp Hil Vulg
36, [— τουτο] = b w Philo Vulg
41, — αυτον = b Eth (added above in 911)
28, 2, — του (πατρος) = b w 108
29, 1, εκ (for υιον) = b w (108) Comp and perhaps a few others
3, + παλιν = b w 108 Lat; compare H. & P
31, 9, οφειλιν (error for αφειλεν) = b w 108 Cyr $\frac{1}{3}$
32, 11, transpose αυτον εγ[ω] = b w 108
16, και ειπεν = b (108) Comp Lat Arm Georg
34, 2, — ο (υιος) = b Cyr
8, — ουν = b w 108 Sah Eth Chr Bar-Hebr
16, — γυναικας = b w 108 (cf. G ÷)

These twenty special readings show both the closeness of the relationship and the type of text of the common parent. Most of these variants are probably old errors, especially the ten short omissions and the two transpositions. The numerous agreements with 911 do not exhaust the noteworthy old readings of this family, for it is often found in agreement with the older uncials, when 911 is opposed. It was either derived from an earlier ancestor of 911 or it was early contaminated with another old text.

Family f-i-r probably claims second place, though all three show considerable signs of correction away from the original type of the family. Manuscript i however has repeatedly been corrected back to

[1] According to Rahlfs manuscript 118 belongs to this family, but I have no collation accessible.

the family type by a second hand. This looks like the work of a *diorthotes* restoring the original readings of the parent manuscript, where the scribe had forgotten his instructions to ignore corrections. In the following readings f-i-r is the only Greek support for 911:

2, 19, + τ[ο] (ονομα) = i^{mg} r Chr $\frac{1}{3}$
6, 11, (αδικιας) + απ α[υτων] = f Sah
7, 23, ο $\overline{θς}$ (παν) = f i^a r (Vulg)
11, 29, — και ^{4} = f
15, 4, transpose σε κληρονομησει = f^a r
24, 7, + και ευοδωσεις την οδον σου = f i r Chr $\frac{1}{2}$ (ευοδωσει)
24, 49, αν[αγγειλατε] for απαγγειλατε ^{2} = f i
24, 51, απελθ[ε] for αποτρεχε = f i r
25, 20, αυτω (for εαυτω) = r
25, 28, (αυτω) + η[ν] = f i r Boh Georg; cf. others
26, 22, ($\overline{κς}$) + [ο $\overline{θς}$] = f i^a r
24, ο $\overline{θς}$ (for $\overline{κς}$) = f i r
32 + και = f i^a r
30, 10, και εισηλθ[εν] for εισηλθεν δε = f r p
31, 2, [— ιδου] = f (cf. E Boh Eth)
35, ($\overline{κε}$) + οτι = (f) i^b r Eth Lat
38, — των = f
41, αμνων for αμνασιν = r (cf. i^a h^{mg} Arm Boh)
32, 7, τας βοας for τους βοας = r
9, — ο $\overline{θς}$ (add sup man 1) = i*
33, 1, + τοις οφθαλμοις = f (cf. G M etc. + τοις οφθαλμοις αυτου)
34, 18, ηρεσαν δο = r (ηρεσαν δε)
23, εστι (for εσται) = f i r (εστιν) Eth
24, εμωρ = r
29, — αυτων ^{1} to αυτων ^{2} = i*
35, 3, (οδω) + παση = f i^a r
θυσιαστηριον + τον βωμον: cf. i* βωμον, corr θυσιαστηριον
5, εξαλας (error for εξαρας) = i^a r Sah

Some ancestor of this family was even more nearly related to 911 than the b-w family, but it has suffered more correction. Nevertheless it contains many good old readings and one does not feel that even these special agreements are necessarily errors.

In the total number of agreements with 911 family d-p-107 ranks

ahead of f-i-r and only slightly below it in the list of special readings. Holmes and Parsons' collation of 107 is particularly imperfect, so it gives almost no assistance on the special readings, where 911 and this family stand alone; they are as follows:

6, 1, [εν τη γη] for επι της γης = d p 107
12, 14, [ηλθεν] (for εισηλθεν) = d p 107
17, 7, — ανα μεσον² = d Lat Or^{lat} (cf. b q u Chr)
8, — μετα σε to μετα σε = p
25, 11, + [του] before [α]βρααμ = p
30, 10, — ιακωβ ¹ = p
31, 8, — προβατα to προβατα = d p
43, μου (for σου ²) = p Cyr (cf. d n — υιοι σου)
48–49, — εμου και σου to εμου και σου = p
32, 20, — αυτου ¹ to αυτου ³ = d p 107

All of these special agreements seem to be errors, which were unknown to the two families just discussed. The four omissions by *homoioteleuton* are remarkable and the number prevents us from thinking them chance agreements. d-p-107 was derived from a near ancestor of 911 and that ancestor had an undue number of omissions by *homoioteleuton*. Errors of this kind in 911 must not always be assigned to the scribe even when unsupported, but rather to the scribe of the parent, except when association with other errors shows that our scribe was not at his best. Both d and p have suffered correction and, if Rahlfs is right that there is some relation to the Lucianic text,[1] that must have come into the common parent of all three, d, p, and 107. Yet any such correction must have been very incomplete, for much that was pre-Lucianic has survived. Accordingly I should be more inclined to believe that Lucian was indebted to some ancestor of this group, even while admitting that the group has suffered somewhat from correction.

The closeness with which these three families are united with 911 and with each other is shown by readings where they stand opposed to all other Greek manuscripts or to almost all. We may compare the following readings of 911 with the additional support:

4, 16, [και εξηλ]θ[εν] = b-w-108 d-p-107 g s v Thdt
11, 31, [ηλ]θον (for ηλθεν) = b-w d (cf. H. & P.) Arm Eth

[1] This group is considered allied to n, which has the pure Lucianic text. Support for the old base is found in n also, but less often.

13, 8, [— ανα μεσον [3]] = p r g n Chr
14, 14, τριακοσιους δεκα οκτω = d r w m s y
16, — παντα = b-w-108 r a-m-o-c_2 Eth
17, 17, — αυτου = b-w-108 d-p g v 318 Philo Cyr
24, 41 [— και [2]] = D b-w p m Arm Boh Eth
57, ειπαν δε = b-w-108 n (d-p-107)
26, 7, [ο]τι [2] = A b-w-108 f-i-r E h
8, [— γεραρων] = L b-w-Comp i-r Eth
28, + αυτω = b-w-108 f-i-r l Eth
27, 4, πριν η = b-w d-p i* o d_2 Chr
6, νεωτερον = b-w-108 d-p-107 f-i* m s v d_2 Georg
10, — αυτον = b-108 d-p m d_2
28, 20, (ευχην) + [τω κ͞ω] = d-p-107 f-56[H. & P.]
29, 15, (ει) + συ = d-p-107 f m-t Arm Chr
τι for τις = b d-p
21, [— μου[2]] = E b-w-108 d-p-107 Arm Boh Sah Lat
24, transpose [ζελ]φαν την παιδισκην = M b-w f-i-r d-p k l Sah Lat
30, 13, + πλ[ουτος] (after αστηρ) = E d-p-107 x 318 Arm Boh (f-i-r k Sah Arm [2] Lat)
26, και (απελθω) = b-w-108 d-p Lat
31, 17, + και επεβιβασεν αυ[τα] = f-i-r d-p-107 k-t 318 Arm Boh Sah Eth Chr (ανεβιβασεν)
18, ε[ποιησεν] (for περιεποιησατο) = E f-i-r d-p-107 q-u s (Arm Boh Lat)
21, transpose τα αυτου π[αν]τα = E b-w-108 r q-u k s v Philo
32, 21, παρεπορευοντο (for προεπορευοντο) = w d-p G-a-o-x (παρεπορευετο)
33, 7, τουτο (for ταυτα) = b-w-108 d-p n k-m-x Lat
12, επ ευθ[ει]ας = f-i[a]-r d-p-107 n c_2
13, (μιαν) + η δυο = M f-i-r d-p-107 k 318 Sah Eth
34, 14, — υιοι δε λειας = b-w-108 f d-107 g Eth (cf. H. & P.)
19, — του [1] = b-w-108 r p 318
εντοξος (read ενδοξος) = i[a]-r d-p-107
23, + αυτων = f-i-r d-p-107 Sah (b-w n omit phrase)
29, — αυτων [3] = w i* Arab
30, + εν (τοις φερ.) = b-w-108 f-i-r 107 n t Chr Cyr (cf. H. & P.)
31, και ειπα[ν] = w d-p-107 m n Arm Boh Eth

In this brief list each one of the old uncials appears, E agreeing

with these groups four times, D twice, and A, M, and G once each. The minuscules are found more often: m nine times, s and 318 five times, g, k, n, and v four each, o, t, x, y, and d_2 three each, and a, l, q-u, and c_2 twice each. Three times several of Rahlfs' Hexaplaric group (G a c k m o t x c_2) are found in support of these older groups and for 16 out of the 34 readings at least one of the Hexaplaric manuscripts is found in the support. This seems to point to a definite relationship. Let us compare the other passages where members of the Hexaplaric group join with 911, either with or without its regular allies:

7, 14, +[αυτων^3] = 911 i^a-r m Arm Sah Palest
10, 32, [+ των](υιων) = 911 d e k-m-d_2 Boh
12, 8, — εκει = 911 b-w a-c-o
13, 10, [εως] αν ελθη = 911 Mich Pap 2724[1] a-o (cf. c-m εως αν ελθειν)
14, 15, [κα]τεδιωξ[εν] = 911 b-w a Cyr
15, 18, + π[οταμου (ευφ]ρατου) = 911 a*-x Eth Vulg Philo ½
17, 7, τω σπερμ[ατι] (for του σπερματος)^2 = 911 a Arm Boh
  16, αυτην . . . αυτης (for αυτον . . . αυτου) = 911 m (Eth Philo)
18, 14, θ̅υ̅ (for τω θεω) = 911 a-c-x h Philo (cf. D o v του θεου) (b w κ̅ω̅)
24, 43, [αν]τ̣λ̣η̣[σαι] (for υδρευσασθαι) = 911 U_4 b-w x
25, 17, — ετη^2 = 911 f m n 31 Hier
  33, + αυτου = 911 b-w-108 d-p-107 a-x-c-t l 381 Arm Boh
26, 15, + αβρααμ = 911 d-p a-o-x-c-c_2 381 Arm
  28, εωρωμεν (for εωρακαμεν) = 911 (εωρομεν) a-o-x-t 318 381
  33, — εκαλεσεν^2 = 911 a-m-o-x-c Arm
  34, ελων (for αιλωμ) = 911 (ευλων) d-p q-u a-m-o l Lat Vulg
27, 46, προσωχθικα = 911 b-w d-p q-u m-x j s v (A)
28, 2, transpose εκειθεν σεαυτω = 911 k Arm Lat Philo ½ (cf. E b-w f Eth Philo ½ — εκειθεν; apparently the older error)
29, 10, [— του] (αδελφου) = 911 f M a-o-c Arm and a few others
  16, — ησαν = 911 a-x (cf. transposition in b-w-108 m Lat)
  27, ειργασω = 911 (ιργασω) E l m Lat (cf. D x Chr)
  31, — ο θ̅ς̅ = 911 b-w-108 a-m-o-x-c-c_2 381 Arm Lat Eth Philo
30, 22, την μητραν αυτης = 911 D f-i a-k-m-o-x-c-c_2 l 381 Arm Lat
31, 23, — παντας = 911 b-w-108 a-m-o-x-c-c_2 Arm Lat
  37, — του οικου[1] = 911 f-i^a-r E a-k-m-o-x-c_2 Arm Eth Sah Lat Vulg

[1] Mich. Pap. 2724 is a 4th century fragment of a parchment leaf. See Notes for text.

transpose *μου* and *σου* = 911 107 a-o-x-c-c_2 Arm Vulg
38, [− *αι*] = 911 b-Comp a-o-c e h* n
33, 1, − *επι* [2] = 911 a-k-m-o*-x-G-c-c_2 n Sah Lat Chr
14, − *μου* [1] = 911 a-x^a-G-c_2
− *με* = 911 d-p a n 381
34, 4, *παι*[*δα*] = 911 b-w a-m-o-x-G-c-c_2
23, − *αυτων* [2] = 911 f-i-r m-o-G-c_2 318

It seems clear that in these and similar, better supported readings there are traces of pre-Origen manuscripts, in some cases even of the ones that Origen used. The persistence of the older text varies in the different manuscripts, being clearly most pronounced in m, yet the examples cited are enough to prove that agreement with Hexaplaric manuscripts does not necessarily show the late origin of a reading.

Another family which sometimes shows relationship with 911 is q-u, though most of the old readings have been removed by correction. A few examples of the old base follow:

6, 14 *εαυτω* (for *σεαυτω*) = 911 q-u
7, 8, + [*παντων*] before [*των πε*]*τεινων* = q-u Syr-Hex
30, 37, − *δε* [2] = 911 q-u Eth (cf. L Lat)
32, 28, − *αυτω* = 911 q-u t Sah (j*)
34, 17, *περιτεμεσθαι* = 911 q-u 318 (G)
26, *το* for *τον* [1] = q-u
30, + *προς* before *συμεων* = q-u Vulg Cyr

More often other groups combine as can be seen in a few of the examples previously cited and in others in the notes following the text of 911.

It is hardly necessary to discuss the individual manuscripts, which at times agree with 911 in rare readings. Doubtless sometimes these agreements are due to chance, but more often they must be traced back to the early base. They all help to illustrate the frequent and thorough character of the correction, to which most of the Septuagint manuscripts have been subjected.

3. Conclusion

In the main the results of this study are the same as in that of the Papyrus of the Minor Prophets. The uncials can not be grouped and

they show less of the old, uncorrected base than do several of the groups of minuscules. Yet though much corrected the old base at times survives and the uncials E and D, and even A and M must be given due consideration in reëstablishing the text of Genesis.

The groups b-w-108, f-i-r, and d-p have preserved relatively the largest amount of the pre-Hexaplaric text. These with 911 show clearly that there had already been considerable accommodation to the Hebrew. Origen did not start this form of corruption in the text, though he doubtless increased it. Even accepted Hexaplaric manuscripts show much of the old base, for Origen used it as the foundation of his Septuagint column.

Readings from this old base find frequent support in the translations of the Septuagint. Armenian, Bohairic, and Ethiopic are the closest relatives, though in the rarer readings Sahidic and Old Latin rank nearly as high.

Among the writers quoting the Septuagint Chrysostom, Philo, and Cyril of Alexandria are in agreement much the most often. However we must note that the standing of Chrysostom is to a great extent due to the exceptional number of his citations of Genesis. In a selected set of citations gathered by E. Hautsch (Mitth. des Septuaginta-Unternehmens, Heft 1) to show that family b-w-108 was not Lucianic we find that where Chrysostom differs from the common Septuagint text he is supported by 911 only four times, in three of which b-w also agree. In the 29 other readings 911, b-w-108 are united against Chrysostom. It is clear from this that he used generally a corrected later text, doubtless Lucianic, but in it some of the old base survived.

The unsupported readings of 911 have been referred to under the different topics: scribal errors, cursive parent, abbreviations, grammatical peculiarities, and influence of the Hebrew text; they will not be enumerated here, but all can be found in the Notes.

IV. THE REPRINT OF THE TEXT

In the reprint of the text of the Genesis Papyrus, which follows, the pages, columns, and lines of the original are reproduced. For convenience of reference chapter and section numbers are added in the left-hand margin. In the right-hand margin the lines of the page or column are given, in order to assist in comparing with the Facsimile, which appears at the same time as this volume.

We have tried to reproduce the text of the first hand as originally written; yet obvious errors immediately corrected are shown in the footnotes, as well as all corrections by whatever hand, which seem to have been made after the first draft of the copy was completed. In this inconsistencies have doubtless occurred, for it is most difficult to distinguish between an immediate and a later correction.

All abbreviations are reproduced as in the original. Apostrophes, paragraph marks, and dots or strokes above letters are given as in the manuscript.

Fragmentary and dim letters are printed without distinguishing mark provided a characteristic part of the letter was visible. In case the part of the letter visible might belong to different letters equally well, the letter called for by the text is printed with a dot under it.

Longer *lacunae* are omitted, but the number of lines lost is indicated. Shorter *lacunae* are supplied usually from the Brooke and McLean text, but within square brackets, in case the space agrees approximately, or even if no variant could be found to fill the space passably. In a few cases the number of letters required to fill the *lacuna* are indicated by dots. Spellings and forms characteristic of the MS are restored in the *lacunae*. Readings at variance with the Brooke and McLean text have been inserted in some *lacunae*, either for the sake of consistency, or to agree with the MSS, which generally support the papyrus.

Capitals, accents, breathings, etc. are omitted in these supplied portions as in the preserved text. Also the characteristic abbreviations are used, so as to make the real length of the *lacunae* more easily apparent.

References in the footnotes are to pages and lines of the MS as given on the right hand margin.

GENESIS

Primum folium amissum est.

p. 2, a

I, 16 φωσ[τηρας τους μεγαλους]
τον φω[στη]ρ[α τον μεγαν]
εις αρχ[α]ς τ[ης ημερας και]
τον φω[σ]τηρ[α τον ελασσω]
εις αρχ[ας] της [νυκτος και του]
17 ς αστε[ρ]ας κ[αι εθετο αυτους]
ο θ̅ς̅ εν [τω στερεωματι του ου]
ρανου ω[στε φαινειν επι της]
18 γη[ς και] αρ[χειν της ημερας]
και [της] νυ[κτος και διαχωριζειν]
ανα [μ]εσ[ον του φωτος και αν]
α μεσ[ον του σκοτους και ιδεν]
19 ο θς [ο]τ[ι καλον και εγενετο εσ]
περ[α και εγενετο . . . .]
20 πρω[ι ημερα τεταρτη και ει]
πεν [ο θ̅ς̅ εξαγαγετω τα υδατα]

lacuna quinque linearum

[ψυχην ζωων] ερπε[των α]
[εξηγαγ]εν τα ϋδατα [κατα]
γενη [αυ]των και παν [πε]
[τ]εινον [π]τερωτον κατα γεν[ος]
22 [κ]αι ει[δε]ν ο θ̅ς̅ οτι κα[λ]α κα[ι]
ευλογησεν αυτα ο [θ̅]ς̅ λε
γων α[υ]ξανεσθε και πλη
θυνεσθε και πλη[ρωσατε]
τα ϋδ[ατ]α εν ται[ς θαλασσαις]

p. 3, b

amissae sunt pag. 2, b et 3, a

II, 5 [. . . . . ου] γαρ
[εβρεξεν ο θ̅ς̅ επι την γην και α]ν
[θρωπος ουκ ην εργ]αζεσθαι την
6 [γην πηγη δε ανε]βαινεν εκ της
[γης και εποτιζεν π]αν το προσω
7 [πον της γης και επ]λασεν ο θ̅ς̅
[τον ανθρωπον χουν α]πο [τ]ης γης
[και ενεφυσησεν εις το προσ]ω̣[πο]ν
[αυτου πνοην ζωης και] εγενε
[το ο ανθρωπος εις ψυχην] ζωησ̣α̣ν
8 [και εφυτευσεν κ̅ς̅ ο θ̅ς̅ παρα]δισ[ον ε]ν̣
[εδεμ κατα ανατολας και] εθ[ετ]ο
[εκει τον ανθρωπον ον επλα]σεν
9 [και εξανετειλεν ο θ̅ς̅ ετι εκ τ]η̣ς γης
[παν ξυλον ωραιον εις ορασι]ν και
[καλον εις βρωσιν και το ξυλον] τ̣ης
[ζωης εν μεσω τω παραδεισω και το ξ]υ
[λον . . .]

lacuna quattuor linearum (fortasse εκπο]ρ̣[ευ in fine lin alt)

11 [. . . ονομα τω ε]ν̣ι̣ [φεισων ουτος]
[ο κυκλων πασ]αν τη̣[ν γην ευειλατ]
12 [εκει ο]υ ε[σ]τ̣ιν το χρυσιο̣ν̣ [το δε]
[χρυσιο]ν της γης εκεινη̣ς̣ κ̣α
[λον και ε]κει[θ]εν ο ανθραξ [κ]αι ο λι
13 [θος ο π]ρ̣ασινος και ονομ[α] τ̣ω
[ποτα]μω τω δευτερω [γ]ιω̅
[ουτος ο κυ]κλο πασαν γη̣ν αι
14 [θιοπιας και ο] ποταμος ο τ[ρ]ιτος
[τιγρις ουτος ο π]ορευομ[ε]νος

3, b, **10** Ζωη̣σ̣αν man 1, sed η del man eadem

p. 4, a

κατ̣[εναντι ασσυριων ο δε ποτα
μος [ο τεταρτος ουτος ευφρατης]
15 και ελ̣α̣β[εν κ̅ς̅ ο θ̅ς̅ τον ανθρω]
πον ον επλασε[ν και εθετο αυ]
τον εν τω παρα[δεισω εργαζε]
16 θαι αυτον και [φυλασσειν και εν]
ετειλατο κ̅[̅ς̅ ο θ̅ς̅ τω αδαμ]
λεγων α[πο παντος ξυλου του]
εν τω παρ[αδεισω βρωσει φαγη]
17 απ[ο δε του ξυλου του γινωσκειν]
κ[αλον και πονηρον ου φαγεσ]
θε α[π αυτου η δ αν ημερα]
φαγητ̣[ε απ αυτου θανατω α]
18 ποθα[νεισθε και ειπεν κ̅ς̅ ο θ̅ς̅]
ου καλ̣[ον ειναι τον ανθρωπον]
μονον̣ [ποιησωμεν αυτω βοη]
19 θο[ν] κ̣α̣[τ αυτον και επλασεν]
ο θ̅ς̅ ετ[ι εκ της γης παντα τα]
[θ]η[ρια του αγρου και παντα]
[τα πετεινα του ουρανου και]
η[γαγεν] α̣υ̣[τα προς τον αδαμ ιδειν]
τι κα[λε]σ̣ει [αυτα και παν ο εαν]
ε[κ]αλεσεν [αυτο αδαμ ψυχην]
ζωσαν τουτο τ̣ο̣ [ονομα αυτου]
20 και εκαλισε αδαμ [ο]ν[οματα πασι]
τοις θηριοις του αγρου [τω δε αδαμ]
ουκ ευρεθη βοηθος ο[μοιος αυτω]
21 και επεβαλεν ο̣ θ̅ς̅ [εκστασιν]
επι τ̣[ον αδα]μ̣ και ϋπ[νωσεν]
και [ελαβεν μι]αν τω[ν πλευρων]
αυτο[υ και ανεπληρωσεν σαρκα]

3, a, ευλαβ[εν] prim scr sed del υ man 1 **6** [εργαζε]θαι man 1, add σ ante θ man 1 **25** εκαλισε man 1, add α sup ε^{2} man 1

22 αντ αυ[της και ωκοδομησεν]
$\overline{κυ}$ ο $\overline{θς}$ [την πλευραν ην ελαβεν]

p. 4, b

lacuna quattuor linearum

[της σαρκος μου αυτη κληθησε]ται
[γυνη οτι εκ του αν]δρ[ος αυτης]
24 [ελημφθη αυτη] ενεκε[ν τ]ουτου κ[α]
[ταλειψει ανθ]ρωπος τον̣ πατερα
[αυτου και την μητε]ρα αυ̣[του] και προ[σ]
[κολληθησετα]ι πο[ς την] γυ̣ναι
[κα και εσονται οι δυο ε]ις σαρ
III, 1 [κα μιαν και ησαν οι δυο γυμνο]ι ο

lacuna novem linearum

2 [η γυνη τω οφει απο καρ]π̣ου του
[ξυλου του εν τω παραδ]εισω φα
3 [γομεθα απο δε καρπου τ]ου ξυλου
[ο εστιν εν μεσω του παρ]α̣δεισου
[ειπεν ο $\overline{θς}$ ου φαγεσθε α]π̣ αυτου
[ουδε μη αψησθε αυτου ιν]α μη
4 [αποθανητε και ειπ]εν ο οφις τη
[γυναικι ου θανατ]ω̣ αποθανεισ
5 [θε ηδει γαρ ο $\overline{θς}$ οτι εν] $\bar{η}$ αν ημερα
[φαγησθε απ αυτου δια]νοιχθησον
[ται υμων οι οφθαλμ]οι [και] εσεσ

p. 5, a

lacuna trium linearum

[το]ι[ς] ο̣φ̣[θαλμοις ιδειν και ωραιον]
[εσ]τ̣ι̣ν τ[ου κατανοησαι και λα]
[βο]υ̣σα του καρπου αυ̣[του εφαγεν]
κ̣αι εδωκε καβ ανδρ̣[ι αυτης μετ αυ]

33 $\overline{κυ}$ prim scr, corr $\overline{κς}$ man 1
5, a, 4 *καβ*, litt ult incert, fortasse *μ* aut *κ*

7 [της] και εφ[αγ]ο̣σαν κ[αι διηνοιχθη]
[σαν] οι οφ̣[θαλ]μοι τ[ων δυο και εγν]
ωσαν ο[τι γυμν]ο̣ι η[σαν και ερραψαν]
φυλλ̣[α συκης και εποιησαν εαυτοις]
8 περ[ιζωματα και ηκουσαν της]
φω̣[νης κ̅υ̅ του θ̅υ̅ περιπατουντος]
εν [τω παραδεισω το δειλινον και]
εκρ̣[υβησαν ο τε αδαμ και η γυνη αυ]
του̣ [απο προσωπου κ̅υ̅ του θ̅υ̅ εν με]
σω [του ξυλου του παραδεισου]
9 κ[αι εκαλεσεν κ̅ς̅ ο θ̅ς̅ τον αδαμ]
10 κ[αι ειπεν αυτω που ει και ειπεν]
αυτ[ω της φωνης σου ηκουσα εν]
τω παρ[αδεισω και εφοβηθην οτι]
11 γυμνος ε[ι ει μη απο του ξυλου ου εν]
ετειλαμη̣[ν σοι τουτου μονου μη φα]
12 γε απ αυτο̣[υ εφαγες και ειπεν αδαμ]
η̅ γυνη η[ν εδωκας μετ εμου αυτη]
μοι εδω[κεν απο του ξυλου και εφα]
13 γον και ειπ[εν ο θ̅ς̅ τη γυναικι τι]
τουτο εποιησα[ς και ειπεν η γυνη]
ο οφις ηπατη[σεν με και εφαγον]
14 και ειπεν κ̅υ̅ ο̣ [θ̅ς̅ τω οφει οτι εποιησας]
τουτο ε̣π[ικ]α[ταρατος συ απο παντων]
των κτη̣[νων και απο παντων]

p. 5, b

[των θηριων των επι της γης ε]πι
[τω στηθει και τη κοιλια πορε]υ̣σι
[και γην φαγη πασας τας η]με
15 [ρας της ζωης σο]υ̣ και εχθραν
[θησω ανα μεσο]ν̣ σου και ανα

21 [φα]γε, add sup ιν man 1
27 κ̅υ̅ prim scr, corr κ̅ς̅ man 1

[μεσον της γυναι]κος και ανα
[μεσον του σπερμα]τος σου και
[ανα μεσον του σπερ]ματος
[αυτης αυτος σου τηρ]ησει κεφα
[λην και συ τηρησεις] αυτου
16 [πτερναν και τη γυναικι ειπε]ν
[πληθυνων πληθυνω τας λυ]πας
[σου και τον στεναγμον σο]υ εν λυ
[παις τεξη τεκνα και προ]ς τον
[ανδρα σου η αποστροφη] σου και
17 [αυτος σου κυριευσει τω δε αδ]αμ ει
[πεν οτι ηκουσας της φωνη]ς [τ]ης
[γυναικος σου και εφαγες α]πο του
[ξυλου ου ενετειλαμην σοι τουτου]
[μονου μη φαγειν α]π α[υτου εφαγες]
[επικαταρατος η γη ε]ν [τοις ε]ρ[γο]ις
[σου εν λυπαις φαγη α]υτη[ν] πα[σ]ας
18 [τας ημερας της] ζωης σου ακαν
[θας και τρι]βολους ανατειλει σοι
[και φαγη τον] χορτον του αγρου
19 [εν ιδρωτι τ]ου πρωσοπου σου φα
[γη τον αρτο]ν σου εω[ς του] αποσ
[τρεψαι σε ει]ς την [γην εξ η]ς ε
[λημφθης οτι γη ει και εις γ]ην
20 [απελευση και εκαλεσε]ν α̅δα̅μ

p. 6, a

το ον[ομα της γυναικος αυτου ζωη]
οτι αυ[τη ην μητηρ παντων των]
21 ζω[ντ]ω[ν] τω[ν] κα[ι εποιησεν κ̅ς̅ ο θ̅ς̅]
τω α[δ]αμ και τη γυν[αικι αυτου χι]
τωνας δερματινο[υς και ενεδυσεν]
22 αυτους και ειπεν ο [θ̅ς̅ ιδου αδαμ]
γεγονεν ως [εις εξ ημων του γινωσ]

κειν̣ καλον [και πονηρον και νυν]
μη πο[τ]ε̣ εκ[τεινη την χειρα και]
ετλ̣α̣[βη απο του ξυλου της ζωης]
και φ[αγη και ζησεται εις τον αι]
23 ωνα κ[αι εξαπεστειλεν αυτον]
κ̅υ̅ ο θ̅ς̅ ε[κ του παραδεισου της]
τρυφη[ς εργαζεσθαι την γην εξ ης]
24 ελημ[φθη και εξεβαλεν τον αδαμ]
και κ[ατωκισεν αυτον απεναντι του]
παραδ[εισου της τρυφης και τα χερου]
βει̅ [εταξεν και την ρομφαιαν]
την̣ [φλογινην στρεφομενον φυλασ]
σειν [την οδον του ξυλου της ζω]
IV, 1 ης αδαμ [δε εγνω ευαν την γυ]
ναικα αυ[του και συνελαβεν και]
ετεκεν το̣[ν καιν και ειπεν εκτησ]
2 αμην αν[θρωπον δια του θ̅υ̅ και]
προσεθε̣[το τεκειν τον αδελφον]
αυτου τον [αβελ και εγενετο αβελ]
ποιμη[ν προβατων καιν δε ην εργα]
3 ζομ[ενος την γην και εγενετο μεθ]
ημε̣[ρας ηνεγκεν καιν απο των]
4 καρπ[ων της γης θυσιαν τω κ̅ω̅ και]
αβελ η[νεγκεν και αυτος απο των]

p. 6, b

lacuna quattuor linearum

[. . . . . επι ταις θυσ]ιαις αυ
[του ου προσεσ]χεν̣ κ[α̣]ι ελυπη̣[σεν]
[τον καιν λιαν κ]α̣ι συνεπεσεν
6 [τω προσωπω] και ειπ̣εν κ̅υ̅ κ̅ς̅
[ο θ̅ς̅ τω καιν ιν]α τι [συνε]πεσεν

6, a, **10** ετλα prim scr; del ετ et superscr βη man 1
13 κ̅υ̅ prim scr, corr κ̅ς̅ man 1
6, b, **4** κ̅υ̅ prim scr, corr κ̅ς̅ man 1, sed del man 1

[περιλυπος εγ]εν[ου και] ινα
[τι συνεπεσεν το προσω]π̣ον
7 [σου ουκ εαν ορθως προσενεγ]κ̣η
[ς . . . . . .

lacuna novem linearum

9 [και ειπε]ν ο θ̅ς̅
[προς καιν που εστιν αβε]λ'
[ο αδελφος σου ο δε ειπε]ν ου
[γινωσκω μη φυλαξ το]υ αδελ
10 [φου μου ειμι εγω και ειπ]εν ο θ̅ς̅
[τι εποιησας φωνη α]ιματων
[του αδελφου σου] β̣οα προς
11 [με εκ της γη]ς̣ και νυν επι
[καταρατος συ] α̣πο της γης
[η εχανεν το στο]μ̣α αυτης δε
[ξασθαι το αιμα του] αδε[λ]φ̣ου σου
12 [εκ της χειρος σου οτι εργα] τ̣ην γη̅

p. 7, a

lacuna trium linearum

[το]ν κ̅ν̅ μ̣[ειζων η αιτια μου του]
14 [α]φ̣ε̣θηνε με̣ ε̣ι εκ[βαλλεις με ση]
[μ̣]ερο απο προσω[που της γης]
[κα]ι απο τ[ου] προσω̣[που σου κρυ]
[βησο]μαι [και εσ]ομ[αι στενων και]
τρεμω [επι της γης και εσται πας]
15 ο̅ ευρ[ισκων με αποκτενει με και]
ειπε[ν αυτω κ̅ς̅ ο θ̅ς̅ ουχ ουτως]
πα[ς ο αποκτεινας καιν επτα]
εκ[δικουμενα παραλυσει και ε]
θ̣ετ[ο κ̅ς̅ ο θ̅ς̅ σημειον τω καιν]
του [μη ανελειν αυτον παντα τον]

7, a, 2 [α]φ̣ε̣θηνε man 1, add α̣ι sup ε^{2} man 1
6 τρεμω man 1, add ν sup man 1

16 ευ[ρισκοντα αυτον και εξηλ]
θ[εν καιν απο προσωπου του θ̅υ̅ και]
ε[ν γη ναιδ ωκησεν κατεναντι εδεμ]
17 και ε̣[γνω καιν την γυναικα αυτου]
και συλλ[αβουσα ετεκεν τον ενωχ]
και ην οι[κοδομων πολιν και ε]
πονομα[σεν την πολιν επι τω]
18 ονοματι [του υιου αυτου ενωχ ε]
γεννηθ[η δε τω ενωχ γαιδαδ]
και γαιδαδ [εγεννησεν τον μαιηλ]
και μαιηλ ε[γεννησεν τον μαθουσ]
αλα και μαθ̣[ουσαλα εγεννησεν τον]
19 λαμεχ και ελα[βεν εαυτω λαμεχ]
δυο γυναικαας [ονομα τη μια αδα]
και ονομα τ[η δευτερα σελλα]

p. 7, b

20 [και ετεκεν αδα τον ιωβηλ ουτ]ος
[ην πατηρ οικουντων εν σκ]ηναι
21 [ς κτηνοτροφων και ονομα τ]ω αδελ
[φω αυτου ιου]β̣α̣[λ] ου[τ]ο̣ς ην
[πατηρ ο κατα]διξας ψαλτηριον
22 [και κιθαραν σελ]λ̣α δε ετεκεν και
23 [αυτη τον θοβελ] νοεμμα έιπεν
[δε λαμεχ ταις εαυ]του γυναιξιν
[αδα και σελλα ακου]σατε μου της
[φωνης γυναικες λαμ]εχ ενωτι
[σασθε μου τους λογους οτι ανδ]ρ̣α
[απεκτεινα εις τραυμα εμοι] κα̣ι
24 [νεανισκον εις μωλωπα ε]μ̣[ο]ι οτι
[επτακις εκδεδικηται ε]κ καϊν
[εκ δε λαμεχ . . . . εβ]δ̣ομη

26 γυναικαας prim scr, del α[3] man 1

7, b, **7** ante ειπεν add inter lineas et in marg man 1 [και ην σφυροκοπος χαλκευ]ς χαλκου και σιδηρου αδελφη δε θοβελ νοεμα

25 [κοντακις επτα εγνω δε α]δαμ
[ευαν την γυναικα αυτου κ]αι συν
[λαβουσα ετεκεν υιον και] επονω
[μασεν το ονομα αυτου σ]ηθ' [ε]ιπεν
[δε εξανεστησεν μοι ο θ̅ς̅ σπ]ερμα
[ετερον αντι αβελ ον α]πε[κτ]εινεν
26 [καιν και τω σηθ εγενετο] υιος επω
[νομασεν δε το ονομα α]υτου ενως
[ουτος ηλπισεν επικαλε]ισθαι το ο
V, 1 [νομα κ̅υ̅ του θ̅υ̅ αυτη] η̅ βυβλος
[γενεσεως ανθρωπ]ων η ημερα
[εποιησεν ο θ̅ς̅ τον α]δαμ καθ ει
[κονα θ̅υ̅ εποιησεν α]υτον
2 [αρσεν και θηλυ εποιησεν α]υτους
3 [και ευλογησεν αυτους εζησ]εν δε

p. 8, a

αδαμ [ετη διακοσια τριακοντα και]
εγεννησ[εν κατα την ειδεαν αυτου]
και κατα τη[ν] εικ[ονα αυτου και επωνο]
4 μασεν το ονομ[α] αυτο[υ σηθ εγενον]
το δε αι ημεραι αδα[μ ας εζησεν]
μετα το γεννησεν [αυτον τον σηθ]
ετη επτακοσια κ[αι εγεννησεν υιους]
5 και θυγατερες κ[αι εγενοντο πασαι]
αι ημεραι αδα[μ ας εζησεν ετη εννα]
κοσια [τριακοντα και απεθανεν]
6 εσηζεν [δε σηθ ετη διακοσια πεντε]
7 και εγενν[ησεν τον ενως και εζησε]
ν σηθ μ[ετα το γεννησαι αυτον τον]
ενω̅ ετη [επτακοσια επτα και εγεν]
8 νησεν [υιους και θυγατερες και εγε]
ννοντο [πασαι αι ημεραι σηθ ετη]

8, a, **16** [εγε]ννοντο, ν^{1} del man 1

εννακο[σια δεκαδυο και απεθανεν]
9 *και εζ̣[ησ]ε̣[ν ενως ετη εκατον ενε]*
νηκο[ντα και εγεννησεν τον και]
10 *ναν κα̣ι ε̣[ζ]η̣σ[εν ενως μετα το]*
γεννησαι [α]υτο[ν τον καιναν ετη επτα]
κοσια δεκα πεν̣[τε και εγεννησεν]
11 *υϊους και θυγατερ[ες και εγενοντο]*
πασαι αι ημεραι α̣ι̣[νως ετη εννα]
12 *κοσια πεντε και απ̣[έθανεν και]*
εζησεν και καϊν[αν ετη εκατον]
εβδ[ομηκοντ]α κ[αι εγεννησεν]
13 *τον [μαλελεηλ και εζησεν καιν]*
αν με[τα το γεννησαι αυτον τον μα]
λελεηλ̣ [ετη επτακοσια τεσσερακοντα]

p. 8, b

lacuna trium linearum

15 *[. . . . . . . και εζησεν μαλε]λεη[λ]*
[ετη εκατον εξηκ]οντ̣α πε[ν]
[τε και εγεννησεν τ]ον ϊαρεδ
16 *[και εζησεν μαλε]λ̣εηλ με*
[τα το γεννησαι αυτον το]ν ϊαρεδ̣
[ετη επτακοσια τριακον]τα και
[εγεννησεν υιους] κ̣αι θυ
17 *[γατερες και εγενοντο πασ]αι*

lacuna septem linearum

[ετη οκτακοσια κα]ι̣ εγε̣[νν]ησεν
20 *[υιους και θυγατερες] και εγενον*
[το πασαι αι ημεραι ια]ρεδ ετη
[εννακοσια εξηκον]τα δυο και
21 *[απεθανεν και εζ]ησεν ενωχ*
[ετη εκατον εξη]κ̣οντα πεντε
[και εγεννησεν] τον μαθουσα
22 *[λα ευηρεστησεν] δε ενωχ τω* $\overline{\theta\omega}$

[μετα το γεννη]σαι αυτον τον
[μαθουσαλα ετη δ]ιακοσια και

p. 9, a

lacuna quattuor linearum

[ενω]χ τω [θ̅ω̅ και ουχ ηυρισκετο δι]
25 [οτι με]τεθηκ̣[εν αυτον ο θ̅ς̅ και]
[εζ]ησεν μαθου̣[σαλα ετη εκατον]
[εξ]ηκοντα επ[τα και εγεννη]
26 [σε]ν̣ τον λ[αμεχ και εζησεν]
[μαθ]ουσαλ[α μετα το γεννησαι]
α̣υτον τον̣ [λαμεχ ετη οκτακο]
σια δυο κ[αι εγεννησεν υιους]
27 [κα]ι θυγ̣[ατερες και εγενοντο πα]
[σα]ι α[ι ημεραι μαθουσαλα ας εζη]
σ̣εν ε̣[τη εννακοσια εξηκοντα]
28 ενν̣[εα και απεθανεν και εζη]
σεν [λαμεχ ετη εκατον ογδοηκον]
29 τα οκ̣[τω και εγεννησεν υιον και]
επω̣[νομασεν το ονομα αυτου]
νωε̣ [λεγων ουτος διαναπαυσει]
ημας α[πο] τ̣ω̣ν̣ [εργων ημων και]
απο των λυπω[ν των χειρων ημων]
και απο της [γης ης κατηρασατο]
30 κ̅υ̅ ο θ̅ς̅ και ε[ζησεν λαμεχ με]
τα το γεννησαι [αυτον τον νωε ετη]
πεντακοσια εξ[ηκοντα πεντε]
και εγεννησεν υ̣[ιους και θυγατερες]
31 και εγενοντο πα[σα]ι̣ [αι ημεραι λαμεχ]
αζ εσησεν ετη ογ[δακοσια πεντη]
VI, 1 κοντα τρια και απ[εθανεν και ην]
νωε ετων πεντ[ακοσιων και εγεν]

9, a, 25 ογ[δακοσια] pro οκτακοσια legitur

p. 9, b

[νησεν νωε τρεις υιους τον ση]μ̣
[τον χαμ τον ιαφεθ και εγεν]ε
[το ηνικα ηρξαντο οι ανθρωπ]οι πολ
[λοι γινεσθαι εν τη γη κ]α̣ι [θυγ]ατε
2 [ρες εγεννηθησα]ν αυ[τ]οις ϊδον
[τες δε οι υιοι του] θ̅υ τας θυγατερες
[των ανθρωπω]ν̣ οτι καλαι εισιν
[ελαβον εαυτοις γυν]αικας απο πα
3 [σων ων εξελεξαντ]ο και ειπεν
[κ̅ς ο θ̅ς ου μη καταμει]νη το πνευ
[μα μου εν τοις ανθρωποις το]υ̣
[τοις εις τον αιωνα δια το ειναι α]υ̣τους
[σαρκας εσονται δε αι ημερα]ι̣ α̣υτων
4 [ετη εκατον εικοσι οι δε γ]ιγαντες
[ησαν επι της γης εν ταις] η̣μεραις
[εκειναις και μετ εκεινο ως α]ν̣ εισ
[επορευοντο οι υιοι του θ̅υ̣ προς] τας
[θυγατερες των ανθρωπ]ω̣ν̣ και
[εγεννωσαν εαυτοις εκ]ε̣ι̣νοι
[ησαν οι γιγαντες οι απ αιωνο]ς
5 [οι ανθρωποι οι ον]ομ̣[αστο]ι ϊ
[δων δε κ̅ς ο θ̅ς οτι επ]ληθυνθησαν
[αι κακιαι των ανθ]ρωπων επι
[της γης και πας τ]ις διανοειτε εν
[τη καρδια αυτου επιμε]λως επι τα πο
[νηρα εκ νεο]τητος αυτου πασας
6 [τας ημερας] και ενεθυμηθη
[ο θ̅ς οτι εποι]ησεν τον α̣νθρω
[πον επι της γης και διενο]ηθη
7 [και ειπεν ο θ̅ς απαλειψω τ]ον

p. 10, a

τον αν[θ]ρ̣[ωπον ον εποιησα απο]
προσωπο[υ της γης απο αν]

θρωπου εως ϊ[χθυος και απο ερπετων]
εως πετεινων του [ουρανου οτι ε]
θυμωθην οτι εποι[ησα αυτους]
8 νωε δε ευριν χαρ[ιν εναντιον κ̅υ̅]
9 του θ̅υ̅ αυται δε αι γ[ενεσεις νωε νω]
ε ανθρωπος δικ[αιος τελειος ων]
εν τη [γενεα αυτου τω θ̅ω̅ ευη]
10 ρεστη[σεν νωε εγεννησεν δε]
νωε τρ[εις υιους τον σημ τον χαμ]
11 τον ϊαφ[εθ εφθαρη δε η γη εναν]
τι του θ̅υ̅ [και επλησθη η γη αδικι]
12 ας απ α[υτων και ιδεν κ̅ς̅ ο θ̅ς̅]
την γην [και ην κατεφθαρμενη]
οτι κατεφθ[ειρεν πασα σαρξ την]
13 οδον α[υτο]υ [επι της γης και ειπεν]
ο θ̅ς̅ τω ν[ωε καιρος παντος ανθρω]
που ηκει εν[αντιον εμου οτι επ]
λησθη η γη αδικ[ιας απ αυτων]
και νυν ϊδου εγω κ[αταφθειρω αυ]
14 τους και την γην [ποιησον ουν]
εαυτω κειβωτον εξ [ξυλων τετρα]
γονων νοσσιας πο[ιησεις την]
κειβωτ[ο]ν και ασφαλτ[ωσεις]
αυτην [εσωθ]εν και εξ[ωθεν]
15 τη α[σ]φ[αλτω] και ουτ[ως ποι]
ησε[ις] τη[ν κειβωτο]ν [τριακο]
σιων πηχεων τ[ο μηκος . . . .]

p. 10, b

lacuna trium linearum

[ποιησεις την κειβωτον κα]ι εις π[η]
[χυν συντελεσεις αυτη]ν ανω
[θεν την δε θυρ]αν ποιησεις [εκ]
[πλαγιων καταγ]αια διωρυφα και

17 [τριωροφα ποιη]σ̣ει̣ς̣ [αυτ]η̣ν εγω
[δε ιδου επαγω] τ̣ο̣[ν κατ]ακλυσ
[μον υδωρ επι την γην κ]α̣ταφθει
[ραι πασαν σαρκα εν η εστι]ν̣ πνευ
[μα ζωης υποκατω του ουρα]ν̣ου

lacuna sex linearum (σ in fine tert lin)

[των κτηνων και απο] παντων
[των ερπετων κα]ι απο παντων
[των θηριων και α]πο πασης
[σαρκος δυο δυο απο πα]ντων εισ
[αξεις εις την κειβωτ]ον ϊνα τρε
[φης μετα σεαυτο]υ αρσεν και θηλυ
20 [εσονται απο] παντων των
[ορνεων τω]ν̣ πετεινω̅ κατα
[γενος και απο] παντων των
[ερπετων τω]ν̣ ερποτων επι

p. 11, a

lacuna duarum linearum

[σ]οντα̣ι [προς σε τρεφεσθαι]
μετα σ̣[ου αρσεν και θηλυ]
21 και λημ[ψη σεαυτω απο παν]
των των βρομ[ατων α εδεσ]
θε και συναξει̣ς [προς σεαυτον]
και εσται σοι κα[ι εκεινοις φα]
22 γει κα[ι εποι]ησ[εν νωε παντα]
οσα εν̣ε[τειλ]ατο [αυτω ο θ̅ς̅ ουτως]
VII, 1 εποιη̣[σεν και ειπεν κ̅ς̅ ο θ̅ς̅ προς]
νωε ε̣[ισελθε συ και πας ο οικος]
σου ε̣[ις την κειβωτον οτι σε ιδον]
δι̣[καιον εναντιον μου εν τη]
2 γ̣[ενεα ταυτη απο δε των κτηνων]
τω[ν καθαρων εισαγαγε προς σε επτα]
επ̣[τα αρσεν και θηλυ απο δε των κτη]

ν[ων των μη οντων καθαρων δυο]
3 δυ̣[ο αρσεν και θηλυ και απο πα]
ν[των των πετεινων του ουρανου των]
κα[θαρων επτα επτα αρσεν και θηλυ]
κα[ι απο παντων των πετεινων]
του ο[υ]ρ̣α̣ν̣[ο]υ̣ [των μη καθαρων]
δυο δυο αρσεν κ̣[αι θηλυ διαθρεψαι]
4 σπερμα επι πασ[αν την γην ετι]
γαρ ημερων επτ̣[α εγω επαγω υετ]
ον επι την γ[ην τεσσερακοντα ημε]
ρα̅ και τεσσερ̣[ακοντα νυκτας και εξα]
λειψω πασαν̣ [την εξαναστησιν ην
εποιησα απο πρ̣[οσωπου της γης]
5 και εποιησεν νω[ε παντα οσα ενε]
6 τειλατο αυτω κυ̅ ο [θς̅ νωε δε ην ε]
των εξακοσιων κ[αι ο κατακλυσμος]
7 εγενετο ὑδατος επι τη[ς γης εισηλ]
θεν δε νωε και οι υἱο̣[ι αυτου και]
η γυνη αυτου και αι [γυναικες των]
υἱων αυτου εις τ[ην κειβωτον]

p. 11, b

[δια το υδωρ του κατακλυσ]μου
8 [και απο παντων των πε]τ̣ειν̣ων
[και απο των κτηνων τ]ω̣[ν] καθαρων
[και απο παντων των κτην]ω̣[ν] των μη
[καθαρων και απο] παντων των̣
[ερπετων των ερ]ποντων επι τη̅
9 [γης δυο δυο εισηλ]θον προς νωε
[εις την κειβωτο]ν̣ αρσεν και θηλυ
[καθα ενετειλατο] α̣υτω ο θς̅
10 [και εγενετο μετα τα]ς̣ επτ̣α̣ ημε
[ρας και το υδωρ του κατακλυ]σ̣μου
11 [εγενετο επι της γης εν τω εξ]α

[κοσιοστω ετει εν τη ζωη] του
[νωε του δευτερου μηνος εβδομη κ]αι ει
[καδι του μηνος τη ημερα] ταυτα
[ερραγησαν αι πηγαι της αβυσ]σου
[και οι καταρακται του ουρ]ανου
12 [ηνεωχθησαν και εγενετο ο υετος] επι
[της γης τεσσερακοντα ημε]ρας και
13 [τεσσερακοντα νυκτας εν τ]η ημερα
[ταυτη εισηλθεν νωε ση]μ χαμ ϊαφεθ
[υιοι νωε και η γυνη νωε] κ[αι αι] τρεις
[γυναικες των υιων αυτου μετ αυτο]υ εις
14 [την κειβωτον και παντα τα θηρ]ια της
[γης κατα γενος και παν] ερπετον κει
[νουμενον επι της γ]ης κατα γενος
[αυτων και παν ορνεο]ν πετεινον κα
15 [τα γενος εισηλθεν π]ρος νωε εις την
[κειβωτον δυο δυο α]πο πασης σαρκος
16 [εν ω εστιν πνευ]μα ζωης και τα εισ
[πορευομενα α]ρσεν και θηλυ απο
[πασης σαρκος ε]ισηλθε καθα ενετει
[λατο ο θ̅ς̅ τω] νωε και εκλει[σ]εν κ̅υ̅
[ο θ̅ς̅ εξωθεν αυ]του την κει[βωτο]ν
17 [και εγενετο] ο κατακ[λυσμος] τεσ
[σερακοντα ημ]ερας [και τεσσερ]ακον
[τα νυκτας επι τ]η[ς γης και ε]πλη

p. 12, a

θυνεν το υ[δωρ και επηρεν την]
κειβωτον κ[αι υψωθη απο της γης]
18 και επεκρα[τε]ι [το υδωρ και επληθυ]
νετο σφοδρα ε[πι της γης και επε]
φερετο η̅ κειβωτος ε[πανω του υδα]
19 τος το δε ϋδωρ επεκ[ρατει σφοδρα]
σφοδρως επι της γ[ης και επεκαλυ]

ψεν παντα τα ορη τ[α υψηλα α ην υπ]
20 οκατω του ουρανου [δεκα πεντε]
πηχεις επανω υ̣[ψωθη το υδωρ]
και επ[εκαλυψεν παντα τα ορη]
21 τα υψη[λα και απεθανεν πασα σαρ]
ξ κεινο[υμενη επι της γης των]
πετεινω̣[ν και των κτηνων και]
των θηρ[ιων και παν ερπετον κει]
νουμεν̣[ον επι της γης και πας]
22 ανθρω[πος και παντα οσα εχει πνο]
ην ζω[ης και πας ος ην επι της]
23 ξηρα απ[εθανεν και εξηλειψεν]
ο θ̅ς̅ παν τ[ο αναστημα ο ην επι προ]
σωπο̣[υ] πα[σης της γης απο ανθρω]
που εω[ς κτηνους και ερπετων και]
τω πετε̣[ινων του ουρανου και εξη]
λειφησαν̣ α̣πο [της γης και κατε]
λειφθη μονος ν[ωε και οι μετ αυ]
24 του εν τη κειβωτ̣[ω και υψωθη]
το ϋδωρ επι της [γης ημερας εκατον]
VIII, 1 πεντηκοντα κα̣[ι εμνησθη ο θ̅ς̅]
του νωε και παντω̣[ν των θηριων]
και παντων των κτη̣[νων και π]
αντων των πετεινω[ν οσα ην]
μετ αυτου εν τη κειβ[ωτω και ε]
πηγαγεν ο θ̅ς̅ πνευ[μα επι την]
2 γην κ[αι ε]κοπασε[ν το υδωρ και]
επεκαλυφθησαν [αι πηγαι της]
αβυσσου και οι κατα̣[ρακται του]

p. 12, b

lacuna quinque linearum

4 [. . . . . . και εκαθισε]ν η κειβ[ω]
[τος εν τω εβδομω μ]ηνι εβδομη
[και εικαδι του μη]νος επι τα ορη τα

5 [αραρατ το δε υδ]ω̣ρ ηλλατονουτο
[εως του δεκατ]ου μηνος εν δε τω
[ενδεκατω μηνι τη πρω]τη του μηνος ω
[φθησαν αι κεφ]α̣λα[ι τω]ν̣ ορεων
6 [και εγενετο μ]ε̣τ̣[α τε]σσερακον
[τα ημερας και τεσσερακο]ντα νυκ
[τας ηνεωξεν νωε την θυ]ριδα της
7 [κειβωτου ην εποιησεν και] απεσ
[τειλεν τον κορακα και εξε]λθων
[ουχ υπεστρεψεν εως του ξηρανθη]ναι
8 [το υδωρ απο της γης και απεσ]τ̣ει
[λεν την περιστεραν οπισω αυτου] ϊ
[δειν ει κεκοπακεν το υδωρ ει κε]κοπ
9 [ακεν το υδωρ απο της γης και ουχ ευρο]υσα
[verb bis script eras vid . . . . .]οσ̣ιν
[η περιστερα αναπαυσιν τοις π]οσιν
[αυτης ανεστρεψεν προς αυτο]ν εις
[την κειβωτον ο]τ̣ι [υδ]ωρ η[ν ε]πι
[παντι προσωπω πασης] τ̣ης γης και εκ
[τεινας την χει]ραν ελαβεν αυ
[την και εισηγαγ]ε̣ν αυτην εις την
10 [κειβωτον και επι]σ̣χων ετι η̄με
[ρας επτα ετερας πα]λ̣ιν εξαπεσ
[τειλεν την περιστεραν] εκ της κειβω
11 [του και ανεστρεψε]ν η περιστερα
[το προς εσπερα]ν̣ και ειχεν φυλλον
[ελαιας καρ]φος εν τω στοματι
[αυτης και] ε̣γ̣[νω] νωε ο̄τι κεκοπα
12 [κεν το υδωρ] απο της γης και επισ
[χων ετι ημερ]ας επτα ετερας παλιν

p. 13, a

lacuna trium linearum
[ε]νι και ε[ξακοσιοστω ετει της]
ζωης τω ν[ωε του πρωτου μηνος μια του]

12, b, **30** ο̄τι, fortasse ο[υ]τι prim scr

μηνο εξελιπ[εν το υδωρ απο προσωπου]
της γης και επεκ̣[αλυψεν νωε την]
στεγην της κει[βωτου ην εποιη]
σεν και ειδεν ο[τι εξελειπεν το]
ϋδωρ α[πο π]ροσ[ωπου της γης]
14 εν δε τ[ω δε]υ̣τε[ρω μηνι εβδομη και]
του εικ[αδι του μηνος εξηρανθη η]
15 γη και [ειπεν κ̅ς̅ ο θ̅ς̅ τω νωε λε]
16 γων [εξελθε εκ της κειβωτου]
σ̣υ [και η γυνη σου και οι υιοι σου και]
αι [γυναικες των υιων σου μετα]
17 σο[υ και παντα τα θηρια οσα εστιν μετα]
σ̣ο[υ και πασα σαρξ απο πετεινων]
ε[ως κτηνων και παν ερπετον]
κ̣ε[ινουμενον επι της γης εξα]
γ̣αγ[ε μετα σου και αυξανεσθε]
18 κα[ι π]λη[θυνεσθε επι της γης και ε]
ξηλθεν νωε [και η γυνη αυτου]
και αι γυναικες [των υιων αυτου με]
19 τ αυτου και παντα [τα θηρια και παντα]
τα κτηνη και π̣[αν ερπετον κεινου]
μενο̅ και π[αν πετεινον και παν]
ερπετον κει[νουμενον επι της]
γης κατα γεν̣[ος αυτων εξηλθο]
20 σαν εκ της κειβωτ̣[ου και ωκοδομη]
σεν νοε θυσιαστη[ριον τω θ̅ω̅ και]
ελαβεν απο πα[ντων των κτη]
νω̅ των καθαρων [και ανηνεγ]
κεν ολοκαρποσις̣ [επι το θυσια]

p. 13, b

21 [στηριον και ωσφρανθη] κ̣[υ̅] ο θ̅ς̅
[οσμην ευωδιας και ειπ]ε̣ν και
[ου προσθω καταρασθαι την γην] δια τα ερ
[γα των ανθρωπων οτ]ι ε̣νκειται η δι

[ανοια του ανθ]ρωπ̣ου επιμελως
[επι τα πονηρα] εκ νεοτητος >>>>>
[ου προσθησω ου]ν παταξαι πα >>>>>
[σαν σαρκα ζωσα]ν καθως εποιησα
22 [πασας τας η]μερας της γης >>>
[σπερμα και θε]ρισμος ψυχος και >>>
[καυμα θερος και εα]ρ̣ η̣̄μεραν και
IX, 1 [νυκτα ου καταπαυσουσ]ιν και
[ηυλογησεν ο θ̄ς τον νωε κα]ι τους
[υιους αυτου και ειπεν] α̣υτοις
[αυξανεσθε και πληθυ]ν̣εσθαι και
[πληρωσατε την γην και] κατακυ
2 [ριευσατε αυτης και ο τρομο]ς̣ υμων
[και ο φοβος υμων εσται ε]πι πασι
[τοις θηριοις της γης και επ]ι̣ παντα
[τα ορνεα του ουρανου κα]ι επι παν
[τα τα κεινουμενα ε]π̣ι της γης
[και επι παντας τους ι]χθυας της
[θαλασσης υπο χειρας υ]μειν
3 [δεδωκα και παν] ε̣ρ̣[πε]τον ο εσ
[τιν ζων υμιν ε]σ̣ται εις βρωσιν
[ως λαχανα χορτ]ου δεδωκα υμο
4 [ιν τα παντα πλη]ν κλεας εν αιμα
5 [τι ψυχης ου φαγε]σ̣θε και γαρ το υμε
[τερον αιμα των] ψυχων υμων εκ
[ζητησω ε]κ̣ χειρος παντων θηρι
[ων εκζητ]ησω αυτω και εκ χειρος
[ανθρωπου α̣]δελφου εκζητησω την
6 [ψυχην του] α̣νθρωπου ο εκχεων αι
[μα ανθρωπο]υ αντι του [αιμα]τος αυτου
[εκχυθησετ]αι οτι εν ικονι θ̄υ επο͡ι

p. 14, a

7 ησα τον αν[θρωπον υμεις δε αυξανεσθε]
και πληθυν[εσθε και πληρωσατε την]

8 γην και πλ[ηθυνεσθε επ αυτης και ειπεν]
9 ο θ̅ς̅ τω νωε κ[α]ι τ[οις υιοις αυτου λεγων ε]
γω ϊδου ανιστημι τη[ν διαθηκην μου]
υμειν και τω σπερμα[τι υμων μεθ υμας]
10 και πασης ψυχη τη ζ[ωση μεθ υμω]
ν απο ορνεων και α[πο κτηνων και πα]
σι τοις θηριοις της γ[ης οσα μεθ υμων]
απο παντων των ε[ξελθοντων εκ]
της κειβωτ[ο]υ π[ασι ζωοις της]
11 γης και σ[τησω την διαθηκην μου π]
ρος υμας [και ουκ αποθανειται πασα]
σαρξ ετι α[πο του υδατος κατακλυσ]
μου και ου[κετι εσται κατακλυσμος]
υδατος κα[ταφθειραι πασαν την γην]
12 και ειπε[ν κ̅ς̅ ο θ̅ς̅ προς νωε τουτο το σημει]
ον της διαθηκης ο εγω διδωμι ανα με]
σον εμου [και υμων και ανα μεσον πα]
σης ψυχης ζ[ωσης η εστιν μεθ υμων]
13 εις γενεας αι[ωνιους το τοξον μου τιθημι]
εν τη νεφ[ε]λη [και εσται εις σημειον δι]
αθηκης α[ν]α μ[εσον εμου και της γης]
14 και εσται εν τω σ[υννεφειν με νεφε]
λας επι την γην [οφθησεται το τοξον μου]
15 εν τη νεφελη κα[ι μνησθησομαι της]
διαθηκης μου η̅ [εστιν ανα μεσον]
εμου και υμων κ[αι ανα μεσον πα]
σης ψυχη ζωης ε[ν παση σαρκι η εσ]
τ̅ι̅ν̅ ε̅π̅ι̅ τ̅η̅ς̅ γ̅η̅ς̅ και ου[κ εσται ετι το υ]
δωρ εις κατακλυσμονν [ωστε εξαλειψαι]
16 παπα[σαν σα]ρκαν και ε[σται το τοξον μου]
εν τη [νεφελη] και οψομ[αι του μνησ]
θηναι δ[ιαθηκ]ην αιων[ιον ανα με]
σον εμου και α μεσον π[ασης ψυχης]
ζωσης εν παση σαρ[κι η εστιν επι της]

14, a, 29 ζωης, corr ζωσης man 1 **30** [η εσ]τιν επι της γης, del man 1 vid
32 παπα[σαν], del π[1] man 1

p 14, b

lacuna unius lineae

[το σημειον της διαθηκ]η̣ς η̅ς [διε]
[θεμην ανα μεσον εμ]ου και [ανα]
[μεσον πασης σαρκος η] εστ̣ιν επ̣[ι της]
18 [γης ησαν δε οι υιο]ι̣ νωε και εξ[ελθον]
[τες εκ της κει]β̣ωτου σημʼ χαμʼ ϊα̣[φεθ]
19 [χαμ δε ην πατηρ] χανααν τρεις ου[τοι]
[εισιν οι υιοι ν]ωε απο τουτων διε[σπα]
20 [ρησαν επι π]ασαν την γην και η[ρξα]
[το νωέ ανθρω]πος̣ [γεω]ργος γη[ς και]
21 [εφυτευσεν α]μ̣π[ελ]ω̣να και επ[ιεν]
[εκ του οινου και εμε]θυσθη και [ε]
22 [γυμνωθη εν τω οικω] αυτου και ει
[δεν χαμ ο πατηρ χαν]α̣αν την γ̣[υμνωσιν]
[και απηγγειλεν τοις αδελ]φοις αυ[του]
23 [εξω και λαβοντες σημ] κ̣αι ϊα̣[φεθ]
[το ιματιον επεθεντο επι] τα δυο [νω]
[τα αυτων και επορευθησα]ν̣ οπισθο
[φανως και την γυμνωσι]ν̣ του πα
24 [τρος αυτων ουκ ιδον εξεν]ηψεν
[δε νωε απο του οινου] κ̣[αι] εγνω οσα
[εποιησεν αυτω] ο [υι]ος ο νεωτερος
25 [και ειπεν επ]ικαταρατος χανααν
[παις οικετης] εσται τοις αδελφοις αυ
26 [του και ειπε]ν ευδογητος κ̅υ̅ ο θ̅ς̅ θ̅ς̅
27 [σημ και εσται χ]α̣νααν παις αυτου πλα
[τυναι ο θ̅ς̅ τ]ω ιαφεθʼ ʼ και κατοικη̣
[σατω εν τοις οι]κοις του σημ και γενη
28 [θητω χα]ν̣ααν παις αυτου εζησεν
[δε νωε] μωτα τον κατακλυσμον
29 [ετη τρια]κοσια πεντηκοντα και εγε

14, b, **24** $\overline{\theta\varsigma}^{2}$, del man 1

[νοντο πα]σαι αι ημεραι νωε ετη εν
[νακ̣οσια] πεν̣πεντηκοντα και
X, 1 [απεθανεν] αυται δε αι γενεσεις των

p. 15, a

[υ]ϊω[ν νωε σημ χαμ ιαφεθ και εγεν]
νηθη[σαν αυτοις υιοι μετα τον κατα]
2 [κ]λυσ[μον υιοι ιαφεθ γαμερ και μα]
γ̣ωγʼ και μ[αδαι και ιωυαν και ελισα]
3 και θοβελʼ κα[ι μοσοχ και θειρας και υιοι]
γαμερ ασχανας και [ριφαθ και θοργαμα]
4 και υϊοι ϋωϋαν ελ[ισα και θαρσις κιτι]
5 οι ροαιοι εκ τουτων [αφωρισθησαν νη]
σοι των εθνω̅ εν τ̣[η γη αυτων εκαστος]
κατα γλ[ωσσ]αιν [εν ταις φυλαις αυτων]
6 και εν τοι̣[ς εθ]νε[σιν αυτων υιοι δε χαμ]
χους και [μεσραιν φουδ και χανααν]
7 υϊοι δε χ[ους σαβα και ευιλα και σαβαθα]
και ρεγ̣[μα και σαβακαθα υιοι δε ρεγμα]
8 σαβα̣ κ[αι δαδαν χους δε εγεννη]
σεν το[ν νεβρωδ ουτος ηρξατο ειναι]
9 γιγα[ς επι της γης ουτος ην γιγας κυνη]
γος ενα̣[ντιον κ̅υ̅ του θ̅υ̅ δια τουτο ερουσιν]
ως νεβρ̣ω[δ γιγας κυνηγος εναντιον κ̅υ̅]
10 του θ̅υ̅ και εγε̣[νετο η αρχη της βασιλειας]
αυτου βαβ[υλων ορεχ και αρχαδ και χα]
11 λαννη ε[ν τη γη σενναρ εκ της γης]
εκεινης εξηλ[θεν ασσουρ και ωκοδομη]
σεν τ̅η̅ν̅ ̅ν̅ινευη [και την ροωβωθ πολιν]
12 και την καλαχ κ[αι την δασεμ ανα]
μεσον νινευη κ[αι ανα μεσον καλα]
13 χ αυτη η πολι̣ς η [μεγαλη και μεσραιν]
εγεννησεν τους [λουδιειμ και τους ενε]
μινεμ και τους λαβ[ιειμ και τους νεφθαλιειμ]

31 ετη, τ corr ex ν man 1

14 και τους πατροσοννιει[μ και τους χασλω]
νιειν οθεν εξηλθεν εκ̣[ειθεν φυλιστι]
15 ειμ και τους καφθωριει[μ χαναιαν δε]
επεσινησων τον σ[ιδωνα πρωτοτο]
16 κō και τον χετειν κα̣[ι τον ιεβουσαιον]
και τον αμορραιον [και τον γεργεσαιον]

p. 15, b

17 [και τον ευαιον και τον αρ]ουκαιον και
18 [τον ασενναιον και] τ̣ον αραδϊον
[και τον σαμαραιον] κ̣αι τον αμαθει
[και μετα τουτο διε]ρπαρησαν αι φυ
19 [λαι των χαναν]εων και εγενοντο
[τα ορια των χαν]α̣ναιων απο σειδωνος
[εως εισελθειν] εις γεραρα και γαζαν ε
[ως ελθειν εως σο]δομων και γομορ
[ρας και αδαμα κ]αι σεβωειν εως λασα
20 [ουτοι οι υιοι χα]μ̣ εν ταις φυλλαις αυτων
[κατα γλωσσας αυτων ε]ν̣ ταις χω
[ραις αυτων και εν ταις ε]θνεσιν αυ
21 [των και τω σημ εγενν]ηθη και αυ
[τω πατρι παντων τ]ω̣ν υϊων ε
[βερ αδελφω ιαφεθ] του μειζο
22 [νος υιοι σημ αιλ]αμ και ασ
[σουρ και αρφαξαδ και λ]ουδ και α
23 [ραμ και καιναν και υ]ϊοι αρα ως
24 [και ουλ και γαθερ κ]αι μοσολ και
[αρφαξαδ εγενν]ησεν τον γα
[λα σαλα δε εγεν]νησεν τον ε
25 [βερ και τω εβε]ρ εγενηθησαν
[δυο υιοι ονο]μα των ενι φαλεχ
[οτι εν ταις η]μεραις αυτου διεμε
[ρισθη η γη] και ονομα τω αδελ
26 [φω αυτου ι]ε̣κταν ό ῑεκταν
[δε εγενν]ησεν τον ελμωδαδ

[και τον σ]αλεφ και ασερμωθ και
27 [ιαρα]χ και οδορρα και αιζηλ
28 [και] δεδμα και [αβι]μεηλ και
29 [σαβε]ν και ουφ[ειρ και ε]υειλα
[και ι]ωβαβ πα[ντες ου]τοι υἱοι
30 [ιεκτα]ν και εγενετο η κατοι

p. 16, a

κησις αυτω[ν απο μασση εως ελθειν εις]
31 σωφηφ ορα τολ[ων ουτοι υιοι σημ εν ταις]
φυλλαις αυτω[ν κατα γλωσσας αυτων]
εν ταις χωραις αυτ[ων και εν ταις εθνε]
32 σιν αυτων αυται αι φυ[λαι των υιων]
νωε κατε γενεσεις αυ[των κατα τα εθνη]
αυτων απο τουτων δ[ιεσπαρησαν νη]
σσοι των εθνω επι τη[ς γης μετα τον]
XI, 1 κατακλυσμον και ην [πασα η γη χειλος]
2 εν και φωνη μια π[ασιν και εγενετο εν]
τω κεινη[σαι αυτους απο ανατολων ευ]
ρον πεδιον [εν γη σενναар και κατω]
3 κησαν εκε[ι και ειπεν ανθρωπος]
το πλησιον [δευτε πλινθευσωμεν]
πλινθους κ[αι οπτησωμεν αυτας πυρι]
και εγεν[ετο αυτοις η πλινθος εις λι]
θον και ασ[φαλτος ην αυτοις ο πηλος]
4 και ειπεν δ[ευτε οικοδομησωμεν ε]
αυτοις πολιν [και πυργον ου η κεφαλη]
εσται εως του ουρ[ανου και ποιησω]
μεν εαυτοις ονο[μα προ του διασπα]
5 ρηναι πασαν την [γην και κατεβη]
$\overline{κυ}$ ἴδαῖ την π[ολιν και τον πυρ]
γον ον ωκοδομη[σαν οι υιοι των]
6 ανθρωπων και [ειπεν $\overline{κς}$ ιδου]

16, a, **2** ορα τολων prim scr, del α et superscr ος αν[α] man 1
6 κατε, sup ε scr α man 1

γενος εν κα χειλ̣[ος εν παντων]
και τουτο ηρξαντο π[οιησαι και]
νυν ουκ εκλειψει εξ α[υτων παντα]
7 *οσα αν επ[ιθ]ωνται π[οιειν δευτε]*
και καταβ̣[αν]τες συνχ̣[εωμ̣εν]
αυτω εκ[ει αυτ]ων τα γ̣[λωσσας ιν]
α μη ακ[ουσωσι]ν εκ[αστος της]
8 *φων̅η̅ς̅ το̅υ̅ πλησιο̣[ν και διεσπει]*

p. 16, b

[ρεν αυτους κ̅ς̅ εκειθεν] επι̣ [προσω]
[πον πασης της γης και] επαυσα[ντο]
[οικοδομουντες την πολ]ιν και τ[ον]
9 *[πυργον δια τουτο εκλη]θ̣η το ονομα α̣υ̣[της]*
[συγχυσις οτι εκε]ι συνεχθε κ̅υ̅ τ̣[α]
[χειλη πασης τ]η̣ς γης και εκειθεν [δι]
[εσπειρεν κ̅ς̅] αυτους επι προσωπον
10 *[πασης της γ]ης και αυται αι γ̣ενεσεις*
[σημ σημ υιο]ς̣ εκατο̅ ετον οτε εγεν
[νησεν τον αρ]φαξ[α]δ̣ δευτερου ετο̣[υς]
11 *[μετα τον κατα]κλ[υσ]μ̣ον και εζησεν*
[σημ μετα το γεννη]σ̣αι αυτον τον [αρ]
[φαξαδ ετη πεντακοσι]α̣ και εγεννη[σεν]
[υιους και θυγατερ]ε̣ς και απεθα[νεν]
12 *[και εζησεν αρφαξ]α̣δ εκατ[ον τρι]*
[ακοντα πεντε ετη κ]αι εγενν[ησεν]
13 *[τον καιναν και εζησ]εν αρφαξ̣[αδ]*
[μετα το γεννησα]ι̣ [αυτο]ν τον καϊνα̣[ν]
[τετρακοσια τρια]κοντα ετ̅η̅ και εγε[ν]
[νησεν υιους κ]αι θυγατερες και απ[ε]
[θανεν και εζ]ησεν καϊναν εκα
[τον τριακοντ]α ετη και εγεννησεν
[τον σαλα και] εζησεν καϊναν με
[τα το γενν]η̣σαι αυτον τον σαλα τρι

31 *αυτω*, add *ν* sup man I **16**, b, **9** *ετον*, del ο superscr *ω* man I

[ακοσια τρια]κοντα ετη και εγεννη
[σεν υιους κ]α̣ι θυγατερες και απε
14 [θανεν κ]α̣ι εζησεν σαλα ετη εκα
[τον τρι]α̣κοντα και εγεννησεν
15 [τον εβ]ερ και εζησεν σαλα μετα το
[γενν]η̣σαι αυτον τον εβερ ετη και
[εγενν]ησεν υϊους και θυγατερες και
16 [απεθα]ν̣εν και εζησεν εβερ εκα
[τον τριακο]ντα τεσσερα ετη και εγεν
17 [νησεν τον φ]αλεκ και εζησεν εβερ

p. 17, a

μετα το [γεννησαι αυτον τον φαλεκ]
ετη [τριακοσια εβδομηκοντα και εγεν]
νησεν υϊου[ς και θυγατερες και απεθα]
18 νεν και εζησε̣[ν φαλεκ εκατον τριακον]
19 τα ετη και εγεννησε̣[ν τον ραγαυ και εζη]
σεν φαλεκ μετα τ[ο γεννησαι αυτον]
τον ραγαυ διακο[σια εννεα ετη και]
εγεννησεν υϊου[ς και θυγατερες και]
20 απεθανε[ν κ]α̣ι εζ[ησεν ραγαυ εκατον]
τριακοντα̣ [δυο ετη και εγεννησεν τον]
21 σερουκ κ̣[αι εζησεν ραγαυ μετα το γεννη]
σαι αυτον̣ [τον σερουκ διακοσια επτα]
ετη κα[ι εγεννησεν υιους και θυγατερες]
22 και απ[εθανεν και εζησεν σερουκ εκα]
τον τρ[ιακοντα ετη και εγεννησεν τον]
23 ναχωρ̣ [και εζησεν σερουκ μετα το γεν]
νησαι αυτον τον̣ [ναχωρ ετη διακοσια και]
εγεννησεν υι[ους και θυγατερες και α]
24 πεθανεν και εζ̣[ησεν ναχωρ ετη εβδο]
μηκοντα και εν[νεα και εγεννη]
25 σεν τον θαρα και εζ[ησεν ναχωρ μετα]

17, a, 2, ετη man 1, corr ex εβδο prim scr

το γεννησαι αυτον τ̣[ον θαρα εκατον]
εικο̣σι εννεα ετη κ̣[αι εγεννησεν υιους]
26 και θυγατερες και απ̣[εθανεν και εζησεν]
θαρα εμβοληκοντα ε̣[τη και εγεννησεν]
27 τον αβραν και τον ναχωρ̣ [και τον αρραν αυται]
δε αι γενεσεις θαρα θαρα εγε[ννησεν τον αβρα]
μ και τον ναχωρ και τον αρ[ραν και αρραν]
28 εγεννησεν τον λωτ και [απεθανεν]
αρραν ενωπιον θαρα το[υ πατρος αυτου]
εν γη η εγενηθη εν τ[η χωρα των χαλ]

p. 17, b

29 [δαιων και ελαβον αβρ]αμ και ναχω
[ρ εαυτοις γυναικας ον]ομα τη γυναικι
[αβραμ σαρα και ον]ο̣μα τη γυναικι ν
[αχωρ μελχ]α̣ θ̣υ̣γατηρ αρραν πατηρ
30 [μελχα και] π̣ατηρ ιεσχα και ην
[σαρα στειρα] κ̣αι ουκ ετεκαιοποιει
31 [και ελαβεν] θαρα τον αβαρ υιο αυτου
[και τον λωτ] υϊον αρραν υϊον του
[υιου αυτου] τ̣ην και την σαρα νυμ
[φην αυτου γυν]α̣ικα αβραμ του ϋιου
[και εξηγαγεν αυτους εκ] της χωρας
[των χαλδαιων πορε]υθηναι εις
[την γην χαναακ και ηλ]θον εως χαρ
32 [ραν και κατωκησεν] εκει και εγε
[νοντο αι ημεραι θαρα] εν χαρρᾱ
[διακοσια πεντε ετη και] απεθανεν
XII, 1 [θαρα εν χαρραν και ειπε]ν ο θ̄ς τω
[αβραμ εξελθε εκ] τ̣ης γης σου και
[εκ της συγγενειας] σου και του οικου
[του πατρος σου ε]ι̣ς̣ την γην ην αν
2 [σοι δειξω και π]οιησω σε εις εθνος

25 *εμβοληκοντα*, del *βο* superscr *δο* et corr *μ* pro *λ* man 1

[μεγα και ευλο]γησω σε και μεγα
[λυνω το ονο]μ̣α σου και εση ευλο
3 [γητος και ευ]λογησω τους ευλο
[γουντας σε κ]αι τους καταρωμε
[νους σε κατ]ορασομαι και ενευλογη
[θησον]ται εν σοι πασαι ε φυλαι της
4 [γης κ]αι επορευθη αβραμ καθα
[περ ε]λαλησαι̣ [αυ]των ο θ̅ς̅ και
[ωχε]το μετ αυ[του λω]τ αβραμ δε
[ην εβ]δ̣ομηκ[οντα π]εντε ετων
5 [οτε εξη]λθε[ν εκ χα]ρ̣ρα και ελα
[βεν αβρα]μ την σαραν γυναικα αυτου

p. 18, a

[κα]ι [λωτ τον υιον του αδελφου αυτου]
και π[αντα τ]α̣ υ[παρχοντα αυτων οσα]
εκτη[σαντο] και πασ̣[αν ψυχην ην εκ]
τησαντο [εν] χαρραν [κ]αι [εξηλθον]
6 πορευ[θη]ναι εις γην χα[ναναν και]
διωδε[υσε]ν αβραμ την̣ [γην εως του]
τοπο[υ το]υ̣ συχεμ επι τ[ην δρυν την]
μαμ[βρ]η υψηλην οι [δε χαναναιοι]
7 τοτε κατωκουν τη[ν γην και ωφθη]
κ̅υ̅ τω αβραμ [και ειπεν αυτω τω σπερμα]
τι σου δοσω τη[ν γην ταυτην και ωκο]
δομησεν εκ̣[ει θυσιαστηριον κ̅ω̅ τω]
8 οφ[θε]ντι αυτ[ω και απεστη εκειθεν]
εις [το] ορος κ[ατ ανατολας βαιθηλ και]
εσησεν τη[ν σκηνην αυτου εν βαι]
θηλ κατα θ[αλασσαν και αγγαι κατ α]
νατολας και ω[κοδομησεν εκει]
θυσιαστηριον [τω κ̅ω̅ και επεκαλεσατο]
9 επι τω ονοματι [κ̅υ̅ και απηρεν α]

17, b, **31** [εβ]δ̣ομηκ[οντα] man 1, sed corr μ ex κ

βραμ πορευθεις κ̣[αι εστρατοπε]
10 δευσεν εν τη ερη[μω και εγενετο]
λιμος επι της γης κα̣[ι κατεβη αβρα]
μ εις αιγυπτον παρ[οικησαι εκει]
οτι ενισχυσεν ο λει[μος επι της]
11 γης εγενετο δε ηνικα̣ [ηγγισεν]
αβραμ εισελθειν εις αιγ̣[υπτον ει]
πεν αβρα σαρα τ̣η γυναικι γ̣[ινωσ]
κω ετω οτι γυνη ευπρο[σωπος]
12 ει εσται ουν ως [α]ν ειδω[σιν σε]
οι αιγυπτιο[ι ερο]υσιν οτι [γυνη αυ]
του αυτη και [απο]κτεν[ουσιν με]

p. 18, b

lacuna duarum linearum

[γενηται δια σε και ζησε]τ̣α̣ι [η ψ]υ̣χ[η]
14 [μου ενεκεν σου εγε]νετο [δ]ε ηνι[κα]
[ηλθεν αβραμ εις α]ιγυπτο[ν] ϊδο̣ν̣τες
[οι αιγυπτιοι την γ]υναικα οτι κ[α]λη ην
15 [σφοδρα και ιδο]ν αυτην οι αρ[χο]ντες
[φαραω και επ]ηρεσαν αυτη̣[ν] πρ[ος]
[φαραω και εισηγ̣]αγε̄ αυτην εις τον̣
16 [οικον φαραω κ]αι τ[ω α]βραμ̣ [ε]υ εχρ[η]
[σαντο δι αυτην κ]α̣ι̣ ε̣[γεν]ο̣ν̣τ[ο αυτ]ω πρ[ο]
[βατα και μοσχοι και ονοι παιδ]ες και
17 [παιδισκαι ημιονοι και καμη]λοι και
[ητασεν ο θ̅ς τον φαραω ετ]α̣σ̣[μοις]
[μεγαλοις και πονηρο]ις κ[αι τον οι]
[κον αυτου περι σαρας της] γ̣υναικος
18 [αβραμ καλεσας δε φαρ]αω τον
[αβραμ ειπεν τι τουτ]ο εποιησας μοι
[οτι ουκ απηγγει]λ̣ας μοι οτι γυνη
19 [σου εστιν ινα τι ει]π̣ας αδελφη μου
[εστιν και ελαβον] α̣υτην εμαυτω

[εις γυναικα και ν]υν ιδου η γυνη σου
[εναντιον σου λ]αβων αποτρεχε
20 [και ενετειλατ]ο φαραω ανδρασι
[περι αβραμ συν]προπεμψαι αυτον
[και την γυν]αικα αυτου και παντα
[οσα ην α]υτω και λωτ' μετ αυτου
XIII, 1 [ανεβη δε] αβραμ αιξ εγυπτου αυτος
[και παντα τ]α αυτου και λωτ μετ αυτου
2 [εις την ερη]μον αβραμ δε ην πλου̅
[σιος σφοδρα] κτηνεσιν και αργυριω

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lacuna unius lineae

[του τοπου ου ην η σκηνη αυτου το προτερον ανα μεσον β]εθ[ηλ και] ανα
4 με[σο]ν αγγ[αι εις τον τοπον του θυσιαστηριου ου εποιη]σεν εκε[ι την]
5 αρ[χη]ν και ε[πεκαλεσατο εκει αβραμ το ονομα κ̅υ̅ κ]αι λωτ τω συνπ[ο]ρευ
6 ομ[ε]νω μετα αβ[ραμ ην προβατα και βοες και σ]κηναι και ουκ εχωρει
αυ[το]υς η γη καιτο[ικειν αμα οτι ην τα υπαρχον]τα αυτων π[ολ]λα και
7 ουκ εδυναντο κ[ατοικειν αμα και εγενετο μ]αχη ανα με[σον τ]ων
ποιμενων των [κτηνων του αβραμ και ανα με]σον των ποιμ[εν]ων
τω[ν κ]την[ω]ν το[υ λωτ οι δε χαναναιοι] και οι φερεζαι[ο]ι τοτε
8 [κατωκ]ουν [τη]ν [γην ειπεν δε αβραμ τω λωτ μη] εστ[ω] μαχη ανα με
σο[ν εμου και ανα μεσον σου και ανα μεσον των ποιμ]ενων μου
9 κα[ι των ποιμενων σου οτι ανθρωποι αδελφοι ημεις εσ]με ϊδου πα
σ[α η γη εναντιον σου εστιν διαχωρισθητι απ εμου ει] σσυ εις αρισ
10 [τερ]α εγ[ω εις δεξια ει δε συ εις δεξια εγω εις αρι]τερα [κ]αι εξα

[ρα]ς λω[τ τους οφθαλμους αυτου ιδεν πασαν την περιχωρον το]υ ϊορδ[α]νου
οτι πασ̣[α ην ποτιζομενη προ του καταστρεψαι τον θ̅ν̅ σοδομ]α̣ι και γο
μορρα ω̣[ς ο παραδεισος του θ̅υ̅ και ως η γη αιγυπτου εως] α̣ν ελθη
11 ει ζογορα και̣ [εξελεξατο εαυτω λωτ πασαν την περιχω]ρον του ιορδα
νου και απαι[ρει λωτ απο ανατολων και διεχωρισθησα]ν εκαστος
12 απο του αδελ[φου αυτου αβραμ δε κατωκησεν εν γη χ]α̣ναaν λωτ δε
κατωκησεν ε[ν πολει των περιχωρων και εσκη]νωσεν εν σοδο
13 μοις οι δε ανθρ[ωποι οι εν σοδομοις πονηροι] και αμαρτολοι εναν
14 τι του θεου σφοδρ̣[α ο δε θ̅ς̅ ειπεν τω αβραμ μετα] το διεσχωρισθηναι
τον λωτ απ αυτο̣[υ αναβλεψας τοις οφθαλμοις σ]ου ϊδε απο του το
που ου νυν συ ει π[ρος βορραν και λιβα και ανατ]ολας και θαλασσαν
15 οτι πασαν την γη̣[ν ην συ ορας σοι δω]σω αυτην και τω σπερ
16 ματι σου εως ε αιων[ος και ποιησω το σ]π̣ερμα σου ως την αμμον
της θαλασσης ει δυνατα[ι τις εξαριθμησ]αι την αμμον της γης και
17 το σπερμα σου ουκ εξα[ριθμησεται αναστα]ς διοδ[ε]υσον την γην εις
τε το μηκος αυτης κα[ι εις το πλατος αυ]τ̣ης οτι σοι δωσω αυτη̅
18 και αποσκηνωσας αβ[ραμ ελθων κατωκησεν π]αρα την [δρυ]ν̣ την μαμ
βρην υψηλην η ην [εν χεβρων και ωκοδ]ομησ̣[εν ε]κει θυσιασ
XIV, 1 τηριον κ̅ω̅ εγενετ[ο δε εν τη βασιλεια τη α]μαραβελ βασιλεως εν

19, 19 [χ]α̣ναaν, ν² scr man 1 sup litteram litam

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lacuna unius lineae

2 [β]ασι̣[λευς ε]θν[ων εποιησαν πολεμον μεγαν μετα βαλλα βασ]ι̣-
[λεως σοδομων]
και μ̣[ετα β]αρσα βα[σιλεως γομορρας και σενναρ βασιλεως]
αδα̣[μα και συ]
3 μοβο[ρ βα]σιλεως σ[εβωειμ παντες ουτοι συνεφωνησ]αν επ[ι
την φα]
4 ραγγ[α τη]ν αλυκην α[υτη εστιν η θαλασση των αλ]ω̣ν δωδεκ[α
ετη ε̇δου]
λευο[ν τω] χοδολλογο̣[μορ τω δε τρισκαιδεκατω ετε]ι απεστησ[α
5 εν δε τω]
τεσσ[αρε]σκαιδεκατω [ετει ηλθεν χοδολλογο]μο̅ και οι βασ̣[ιλεις οι]
μετ α[υτο]υ και [κ]ατεκ̣[οψαν τους γιγαντας τ̣ους εν ασ]ταρωθ
καρ[ναιν και]
εθνη [ισ]χυρα [α]μα [αυτοις και τους σομαιους τους] εν [σα]υ̣η
τη [πολει]
6 και τ[ου]ς αμ[μαιους τους εν τοις ορεσιν σηειρ εω]ς̣ τ̣[ης] τ̣ερε-
μ̣[ινθου της]
7 φαρ̣[α]ν̣ η εν [τη ερημω εστιν και αναστρεψαντες ηλθο]σαν
[επι την]
πη[γη]ν της̣ [κρισεως αυτη εστιν καδης και κατεκοψαν παντας]
τους̣ [αρχον]
τας [α]μ̣αλη[κ και τους αμορραιους τους κατοικουντας] εν
α[σασαν θα]
8 μα[ρ] εξηλ[θεν δε βασιλευς σοδομων και βασιλευς γομ]ορρα̣[ς
και βα]
σ̣ιλευς α̣δ[αμα και βασιλευς σεβωειμ και βασιλευς βαλακ
α]υ̣τη ε[στιν]
σηγωρ και π̣[αρεταξαντο αυτοις εις πολεμον εν τη κοιλαδι τ]ης
αλ̣[υκ]η̣ς̣ [σ]
9 αυη προς χο[δολλογομορ βασιλεα αιλαμ και θαλγαλ βα]σ̣ι[λ]εα
εθν[ων] και̣
αμαφαρ βασιλ[εα σενναρ και αριωχ βασιλεα ελλασα]ρ̣ τεσγαρ
οι βασ[ιλ]ει̣[ς̣]

10 προς τους πεντε [η δε κοιλας η αλυκη φρεατα φρεατα ασφα]λτα εφυσεν β[α]σιλευς
σοδομων και βασ[ιλευς γομορρας και ενεπεσον εκει] οι δε καταλειφ[θε̅]τες
11 εφυγον εις την ορ[ινην ελαβεν δε την ιππον] πασα̅ την σοδομ[ω]ν
και γομορρας και π[αντα τα βρωματα αυτων και απ]ηλθον
12 ελαβον δε κ[α]ι τον
λωτ τον υϊον του α[δελφου αβραμ και την αποσ]κευην αυτου και απω
13 χοντο ην γα κατοι[κων εν σοδομοις παρα]γενομενος δε των αν
¯σωθεντων τις απηγ[γειλεν αβραμ τω περατ]η αυτος δε κατωκη προ[ς]
τη τρυι τη μαμβρη ο α[μορις του αδελφου εσχωλ] και αδελφου αυναν οι η
14 σαν συνωμοται αβραμ [ακουσας δε α]βραμ οτι ηχ̅μ̅λωτευτε ο αδελ
φος αυτου ηρ[ι]θμησεν [τους ιδιους οικο]γενεις αυτου τριακοσιους δε
15 κα οκτω και [κα]τεδιωξ[εν εως δαν και επ]επεσεν επ αυτους την νυκ̅
αυτος και οι [πα]ιδες αυτ[ου και επαταξεν] αυτους και κατεδιωξεν αυ
16 τους εως χ[ωβ]α η̅ εσ[τιν εν αριστερα δ]αμασκου κα̅ απεστρεψεν
και τα υπαρ[χον]τα αυ[του και τας γυναικας] και τον λαον
17 εξηλθεν δε

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lacuna unius lineae

[ψαι αυ]τον [απο της κοπης του χοδολλογομο]ρ και [τω]ν
[βασιλ]εων [των μετ αυτου εις την κοιλαδα τ]η̅ σαυη τ[ουτο] ην
18 [το πε]διον βασι[λεως και μελχισεδεκ βασ]ιλευς σαλη[μ εξ]η>
[νεγ]κεν αυτου [αρτον και οινον ην δε ιερευς] του θ̅υ̅ του υ[ψιστ]ου

20, 18 [ασφα]λτα, sup α³ scr ⌝ man 1

19 [και] ευλογησεν [τον αβραμ και ειπεν ευ]λογημενο[ς αβ]ραμ
20 [τω θ]ω τω υψιστ[ω ος εκτισεν τον ουρανον] και την γη[ν κ]αι
[ευλ]ογητ[ος] ο θ[ς ο υψιστος ος παρεδωκεν] του[ς] εχθρ[ους] σου
[υ]ποχει[ρι]ου[ς σοι και εδωκεν αυτω δεκατ]η[ν α]πο π[αντ]ων
21 [ει]πεν [δε βασιλευς σοδομων προς αβραμ δος μ]οι το[υ]ς αν
22 [δρα]ς τη[ν δε ιππον λαβε σεαυτω ειπεν δε αβραμ πρ]ος β[ασι]λεα
[σοδ]ομ[ων εκτενω την χειρα μου προς τον θν το]ν υψ[ιτ]ον
23 [ος] εκτι[σεν τον ουρανον και την γην ει απο σπαρτιο]υ εω[ς σ]φαι
[ρ]ωτη[ρος υποδηματος λημψομαι απο παντων] των [σ]ων
24 ινα [μη ειπης οτι εγω επλουτισα τον αβραμ π]λην [ω]ν
εφαγον [ο]ι [νεανισκοι και της μεριδος των ανδ]ρων των [σ]υν
[σ]υνπορευ[θεντων μετ εμου εσχωλ αυναν μ]αμβρη ου[το]ι
XV, 1 λημψο[ντ]αι [μεριδα μετα δε τα ρηματα ταυτα] εγενηθη ρη
[μ]α κυ προ[ς] α[βραμ εν οραματι λεγων μη φο]βου αβραμ εγω
2 υπερασπι[ζω σου ο μισθος σου πολυς εσται σφ]οδρα λεγει δε
αβραμ δεσπ[οτα τι μοι δωσεις εγω δε απολ]υομαι ατεκνος
ο τε ϋος μασ[εκ της οικογενους μου ουτος δα]μασκος ελιεζερ
3 και ειπεν α[β]ρ[αμ επειδη εμοι ουκ εδωκας] σπερμα ο δε οικο
4 γενη μου κληρο[νομησει με και ευθυς φωνη κ]υ εγενετο προς
αυτον λεγων ου κλ[ηρονομησει σε ουτο]ς αλλ ος εξελευσεται
5 εξ ου ουτος σε κληρον[ομησει εξηγαγ]εν δε αυτον εξω και ειπεν
αυτω αναβλεψον εις τ[ον ουρανον και α]ριθμησον τους αστερας
ει δυνη εξαριθμησαι [αυτους και ειπεν ο]υτος εσ[ται] το σπερμα σου
6 και επιστευσεν αβ[ραμ τω θω και ελο]γισθη αυ[τω] εις δικαιοσυ
7 νην ειπεν δε [πρ]ος αυ[τον εγω ειμι ο θ]ς ο εξαγα[γω]ν σε εκ χωρας
χαλδαιων ωσται δ[ουναι σοι την γην ταυτ]ην κ[λη]ρονομησαι

21, 6 την, prim scr ευ pro τ sed corr man 1
21 ο τε ϋος, ϋ man 1, sed superscr

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lacuna trium linearum

π̣αν[τα και διειλεν αυτα μεσα και εθηκεν αυτα αντιπροσωπα αλληλοις]
11 τα δ[ε ορνεα ου διειλεν κατεβη δε ορνεα επι τα σωματα τα διχο]
12 τομ[ηματα αυτων και συνεκαθισεν αυτοις αβραμ περι δε ηλιου δυσ]
μας [εκστασις επεπεσεν τω αβραμ και ιδου φοβος σκοτινος μεγας ε]
13 πεπ̣[ιπτεν αυτω και ερρεθη προς αβραμ γινωσκων γνωση οτι παροικον]
ε̣σ̣[ται το σπερμα σου εν γη ουκ ιδια και κακωσουσιν αυτο και δουλευσου]
14 σ̣ι̣ν [αυτου]ς̣ κ̣α̣ι̣ [ταπει]νωσο[υσιν αυτους ετη τετρακοσια το δε εθνος ω]
εα[ν δουλευσωσιν κ]ρ̣ινω ε̣[γω μετα δε ταυτα εξελευσονται ωδε]
15 μ[ετα αποσκ]ε̣υ̣[ης] π̣[ολ]λης [συ δε απελευ]σ̣[η προς τους πατερας σου]
16 μ[ετ ειρην]ης τ̣ρ̣[α]φεῖ ε[ν γηρει καλω] τεταρ[τη δε] γ̣[ενεα αποσ]
τ[ραφ]η̣σ̣[ονται] ωδε ουπω σα[ρ αναπεπλ]η̣ρωνται αι αμαρ[τ]ιε τ̣ω[ν α]
17 [μορρ]α̣ι̣[ων εως τ]ου νυν επει [δε εγινετο] ο ηλιος προς δυσμαις̣ [φλοξ]
[εγε]νετ[ο και] ϊ̣δ̣ο̣υ̣ κ̣λειβ[ανος καπνι]ζομενος̣ και λαμπ[αδες]
[πυ]ρ̣ος κα̣[ι δι]ηλθον ανα μ[εσον των] διχοτομηματων τ[ουτων]
18 [εν] τη η[μερ]α εκ̣ε[ιν]η̣ δι[εθετο κ̅ς̅ τω αβρ]αμ διαθηκη[ν] λεγ[ων τω]
[σπ]ερματι [σ]ου δωσω τ̣ην γ[ην ταυτην απ]ο̣ του ποταμου αιγυπτο̄
19 [ε]ως του π̣οταμου τ̣ου μ̣[εγαλου ποταμ]ου ευφρατου τους κεναιεους
20 [κ]αι τους καινεζαιο[υ]ς και τ̣ο̣υς χ[ε]λ̣μ̣οναιους και [τους] χετταιους
και τους φερεζαι[ου]ς και τους [χ]α̣ναναιους και τους γεργεσαιου[ς]

22, 1 π̣αν[τα prim scr, corr πᾱ[τα man 1

XVI, 1 και τ[ο]υς ϊεβουσαι[ο]υς σαρα δε η γυνη αβραμ ουκ ετικτε'
αυτω [ην]
2 δε α[υ]τη παιδισκ̅ α[ιγ]υπτια η ονομα αγαρ ειπεν δε σαρα
ρονομ[ησει]
XV, σε ου[τος] αλλ ος ε[ξελ]ευσεται εξ σου ουτος δε κληρονομησει
5 εξ[ηγα]
γον δε αυτον ε[ξω κ]αι ειπέν αυτω αναβλευον ε[ις] τον ουρανον
[και]
αριθμησον [τους ασ]τερας ε[ι] δυνη ε[ξ]αριθμησαι [α]υτους και
ειπ[εν]
6 ουτω[ς ε]σται [το σ]περμα σο[υ] και επι[σ]τευσεν αβραμ τω θ̅ω̅
και ελο
7 γισθ[η] αυτω [εις] δικαιοσ[υνη]ν [ειπ]εν τε προς αυτον εγω ειμι
ο [θ̅ς̅]
ο εξ[αγ]αγων [σε ε]κ χωρα[ς χαλδαιω]ν ωσται δουναι σοι την
γην ταυ
8 την [κ]ληρ[ονομη]σαι [ειπεν δε δε]σποτα κ̅ε̅ κατι γνωσομαι οτι

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11 [κατεβη δε ορνεα επι τα σωματα τα διχοτομηματα αυτω]ν
12 [και συνεκαθισεν αυτοις αβραμ περι δε ηλιου δυσμας εκστασις]
επε
[σεν τω αβραμ και ιδου φοβος σκοτινος μεγας αυτω επεπιπτ]εν
13 [και ερρεθη προς αβραμ γινωσκων γνωση οτι παροικον εσται
το σ]περ
[μα σου εν γη ουκ ιδια και κακωσουσιν αυ]το[υς και δουλε]υσου
14 [σιν κρινω εγω μετα δε ταυτα εξελευσο]νται [ωδε μ]ετα [αποσκε]υης
15 [πολλης · συ δε απελευση προς τους πατ]ερας [σου μ]ετ' ε[ιρηνης
τ]ρα
16 [φεις εν γηρει καλω τεταρτη δε γενεα αποστραφ]ησον[ται ωδ]ε
ου[πω γ]αρ
[αναπεπληρω]ντ[αι αι] αμαρτ[ιαι των αμο]ρραιω[ν] ε[ως] του [νυν
17 επει]δη

23, 3 επε[σεν] corr ex . .]εθη[. . . man 1

[εγι]νετο ο ηλιος προς δυσμ[αις φλοξ εγε]νετο και ιδου [κλειβανο]ς
[καπ]νιζομενος και λαμπ[αδες πυρος κ]αι διηλθεν αν[α με]σ[ον τω]ν
18 [δι]χοτομηματων τουτων [εν τη ημε]ρα εκεινη διε[θετ]ο [κ̅ς̅ τ]ω
[αβρα]μ διαθηκην λεγων τω [σπερματι σο]υ δωσω την γη[ν τα]υτην [απ]ο
19 του ποταμ[ο]υ του μεγαλου π[οταμου ευφ]ρατου τους κεναιεους και τους
20 κενεζαιους και τους κελ[μωναιους και το]υς χετταιους κ[α]ι τους φερε
ζαιους και τους ραφαετ και τ[ους αμορραιους] και τους χαναναιους κα[ι]
XVI, 1 τους γεργεσαιους και τους ιεβ[ουσα]ι[ους σα]ρ[α δ]ε η γυνη δε αβραμ ουκ ε
[τι]κτε αυτω ην αυτω ην δε αυτη η [πα]ιδισκ̅ αιγυπτια η ονομα αγαρ
2 [ει]πεν δε σαρα προς αβραμ' ϊδου [συ]νεκλεισεν κ̅υ̅ του μη τικτειν ησ
[ε]λθε προς την παιδισκην μου ϊνα τεκνοποιησης εξ αυτης υπη
3 [κο]υσεν δε αβραμ της φωνη σαρας και λαβουσα [σα]ρα η γυνη αβραμ
[αγ]αρ την αιγυπτιαν την εαυτης παιδισκην με[τα δε]κα ετη του οικησαι
[α]βραμ εν γη χανααν και εδωκεν αυτ[η]ν αβρα[μ τ]ω ανδρι αυτη τω γυ
4 ναικα και εισηλθον προς αγα[ρ] και συνε[λα]βεν και ειδ[ε]ν οτι εν γαστρια
5 εχει και ητιμασθη η̅ κυρια αυ[τη]ς εν[αντι]ον αυτης [ειπ]εν δε σσαρα
προς αβραμ αδικουμαι εκ δι εγ[ω δεδωκα τ]ην παιδι[σκη]ν μου εις τον
κολπον μου ϊδουσα δε οτι εν [γαστρι εχει] ητειμα[σθην] ενα[ν]τιον
6 αυτης κρειναι ο θ̅ς̅ ανα με[σον εμου και σου] ειπεν [δε αβ]ραμ [πρ]ος

23, 17 γεργεσαιους, γ[1] superscr man 1 — 22 οικησαι, η corr ex αι man 1
23 inter αυτη et τω superscr αυ man 1 — 26 δι, del et superscr σου man 1
27 κολπον μου, corr σου pro μου man 1

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π̣ο̣θ[εν ερχη και που πορευη και ειπεν απο προσωπου σαρας της κυριας]

9 μου [εγω αποδιδρασκω ειπεν δε αυτη ο αγγελος κ̅υ̅ αποστραφηθι προς την]

10 κυρ[ιαν σου και ταπεινωθητι υπο τας χειρας αυτης και ειπεν αυτη ο αγγελος]

κ̅υ̅ [πληθυνων πληθυνω το σπερμα σου και ουκ αριθμηθησεται απο του]

11 πλ[ηθους και ειπεν αυτη ο αγγελος κ̅υ̅ ιδου συ εν γαστρι εχεις και τεξη]

υϊ̣ον [και καλεσ]ει[ς το ονομα αυτου ισμαηλ οτι επηκουσέν κ̅ς̅ τη ταπεινω]

12 σει σ̣[ου ουτος] εσται [αγροικος ανθρωπος αι χειρες αυτου επι παντας και αι χειρες]

π[αντων επ α]υτω [και κατα προσωπον παντων των αδελφων αυτου κατοι]

13 κη[σει και εκα]λε[σεν το ονομα κ̅υ̅ του λαλουντος προς αυτην συ ο θ̅ς̅ ο επιδων με]

14 [οτι ειπε]ν̣ κ[αι γαρ] ε̣ν̣[ω]πιο[ν ιδον οφθεντα μο]ι [ενεκεν τουτου εκαλεσεν]

τ[ο φρεαρ φρε]α[ρ ου ε]ν̣ωπιον [ιδον ιδου] ανα με[σον] κα[δης και ανα μεσον]

15 β[αρα]δ̣ κ[αι ετ]ε[κε]ν αγαρ τω αβ[ραμ υι]ον και εκαλεσε[ν] α̣βρα[μ το ονομα]

16 το̣[υ]υ̣ιου α̣[υτου] ον ετεκεν αυτω̣ [αγαρ ισμα]ηλ αβραμ' δε ην ογδοη[κοντα]

XVII, 1 και εξ εγ[ων ηνι]κα ετεκεν αγαρ [τον ισμα]ηλ' τω αβραμ εγενετο δε α̣[βραμ]

ετων ενενηκοντα εννεα κ̣[αι ωφθη] κ̅ς̅ τω αβραμ και ειπεν α[υτω]

εγω ειμι ο θ̅[ς] σ̣ο̣υ̣ ευαρεστι ε̣ν̣[αντιον εμου] και γεινου
2 αμεμ[π]τος και θ̅ τη̣ν

διαθηκην μου ανα μεσον [εμου και ανα με]σον σου και πληθυνων σε σφοδρ̣[α]

3 και επεσεν αβᾱ επι προσο[πον και ελαλ]η̣σε̄ αυτω ο θ̅ς̅ λεγων
4 και εγω ϊδου̣
5 η διαθηκη μου μετα σου και ε̣σ̣η̣ π̣[ατ]η̣ρ̣ πληθους εθνων και ου κλησεται [ετι]
το ονομα σου αβραμ᾽ αλλα εστ[αι τ]ο ον[ο]μα σου αβρααμ᾽ οτι π̅α̅τ̅ερᾱ>>>
6 πολλων ἑθνων τεθεικα σε [και] α̣υξανω̄ σ[ε] σφοδρᾱ β και θησω σ̣[ε]
7 εις εθνη και βασιλεις εκ̣ σου εκ[ξελ]ευσονται και θησον τ̅η̅ν̅ δ̅ιαθηκη̣[ν]
μου ανα μεσον εμ̣ο[υ και] σου κα̣[ι α]ν̣α μεσον και του σπερματος σου [μετα σε]
εις γενεας αυτω̄ ει[ς δ]ι̣[α]θηκη[ν αι]ω[νι]ον ειναι σοι θ̅ς̅ και τω σπερμ[ατι σου]
8 μετα σε την γην ην παρω[κει]ς π[ασ]αν την γην χανααν εις [κα]
9 τασχεσιν αιω[νιον] και εσομ[αι αυτοις] θ̅ς̅ και ειπεν ο θ̅ς̅ προς αβρ[ααμ]
συ δε [τ]ην δι[αθη]κην μου̣ [διατηρ]η̣σει συ και το σπερμα σου μετα σ̣ε̣
10 εις τα[ς] γε[ν]εα[ς αυτ]ων κα[ι αυτη η δια]θηκη ην διατηρησει>>>>
ανα με[σο]ν̣ [εμου] και υ[μων και αν]α μεσον του σπερματος>>>

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lacuna trium linearum

[. . . . υμιν παν αρσενικον εις τας γενεας υμων ο οικογενης] τη̣ς
[οικιας σου και ο αργυρωνητος απο παντος υιου αλλοτριου ος ουκ εστι]ν
13 [εκ του σπερματος σου και εσται η διαθηκη μου επι της σαρκος υμ]ω̄
14 [εις διαθηκην αιωνιον και απεριτμητος αρσην ος ου περιτ]μ̣η

24, 18 αβᾱ prim scr sed corr αβρᾱ man 1 | προσο[πον], del o² et superscr ω man 1
21 σφοδρᾱ β, del β man 1 **22** τ̅η̅ν̅, del ν man 1
28–29 notas incertas super aliquot litt scr man 1

[θησεται την σαρκα της ακροβυστιας αυτου τη ημερ]α τ[η ογδο]η
[εξολεθρευθησεται η ψυχη εκεινη εκ του γενους αυ]της ο[τι την δ]ια
15 [θηκην μου διεσκεδασεν και ειπεν κ̅ς̅ ο θ̅ς̅ τω] αβρ[ααμ σαρα] η>>>
[γυνη σου ο]υ κ[λη]θησεται [το ονομα] αυτης σ[αρα] αλλ[α σαρρα εσ]ται
16 [το] ονομ[α] αυτης ευλογησω [δε αυτην] και δωσω [σοι] ε[ξ αυτ]ης [τεκνον]
[κ]αι ευλογησω αυτην και ε[σται εις εθν]η και βασιλει[ς εθν]ω ε[ξ α]υτης
17 εσονται και επεσε αβραμ [επι προσ]ωπον και εγε[λασε]ν και ειπεν
εν τη διανοια λεγων ει τω [εκατοντ]αετει εγεννηθησεται και εις
18 σαρρα εννενηκοντα ε[τ]ω̅ [ουσα τεξε]τε ειπεν δε αβραμ προς
19 τον θ̅ν̅ ισμαηλ ουτως ζ[ητω εναντιο]ν σου ειπεν δε ο θ̅ς̅ τω
αβραμ ναι ϊδου γαρρα η γυ[νη σου τεξετ]ε σοι υϊον και καλεσεις
[τ]ο ονομα αυτου εισακ και στη[σω] την διαθηκην μου προς αυτον
20 εις διαθηκην αιωνιον και τω σπερματι αυτου μετ αυτον περι δε
[ι]σμαηλ ϊδου επηκουσα σου ϊ[δο]υ ευλογησα αυτον και αυξησω
[αυ]τον και πληθυνω αυτον σφο[δρ]α δ̅ω̅δ̅εκα εθνη̅ γεννησει
21 [κ]αι τω εν αυτον εις εθνος μεγα [τ]ην δε [δια]θηκην μου στησω
προς εισακ ον τοξεται σοι σα[ρ]ρα ει[ς] τον καιρον τουτον εν τω ενιαυτ[ω]
22 τω ετερω συνετελεσεν δ[ε λ]α[λ]ων προς [α]υτον και ανεβη ο θ̅ς̅
23 απο αβρααμ ισμαμα τον υϊο[ν αυτου] και παντ[ας του]ς οικογενεις αυτου
και πα̅τας τους αργυρωνητους [και παν] αρσην τω[ν α]νδρων [τ]ων εν

25, 9 ευλογησω, corr ω pro ο man 1
11 αβραμ, add α sup α² man 1
15 αβραμ, add α sup α² man 1
20 τωεν, del εν et superscr σω man 1

τω οικω αβραμ' και και πε[ριετεμεν τας] ακροβ[υστι]ας αυτων εν τω
24 καιρω της ημερας εκεινη[ς καθα ελαλησ]εν αυτ[ω ο θ̅ς̅] αβρααμ
δε ην

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lacuna trium linearum

27 αβρ[ααμ και ισμαηλ ο υιος αυτου και παντες οι ανδρες του
οικου αυτου και οι οικο]
γεν[εις και οι αργυρωνητοι εξ αλλογενων εθνων περιετεμεν αυτους]
XVIII, 1 ωφ[θη δε αυτω ο θ̅ς̅ προς τη δρυι τη μαμβρη καθημενου αυτου
επι της]
2 θυ[ρας της σκηνης αυτου] μεση[μβριας αναβλεψας δε τοις
οφθαλμοις αυτου]
ϊδ[εν και ιδου τρεις αν]δρες ε[ιστηκεισαν επανω αυτου και ιδων
προσ]
εδ[ραμεν ε]ις σ[υναντησι]ν αυτ[οις απο της θυρας της σκηνης
αυτου και προσ]
3 εκ[υνησε]ν επ[ι την γην] και ε[ιπεν κ̅ε̅ ει αρα ευρον χαριν εναντιον
σου μη]
4 πα[ρελθη]ς τον π[αιδα σου] λημ[φθητω δη υδωρ και νιψατω
τους ποδας]
5 υμ[ων και κ]αταφ[υξατε υπο το δενδρον και λημψομαι αρτον
και φαγεσθε]
κ[αι μ]ετα [τα]υτα π[αρελευσε]σθ[ε ου εινεκεν εξεκ]λι[νατε προς τον]
6 π[αι]δα ϋμων κα[ι ει]παν ουτ[ως ποιη]σον καθ ει[ρη]κας [και
εσπευσεν]
α[βρ]ααμ' [ε]πι την σκηνην [προς σαρρ]αν και ειπεν α[υτη
σπευσον]
και φυλα[σο]ν τρια μετρα σιμι[δαλεως] και ποιησον ενκρ[υ]φι[ας
7 και εις]
8 τας βοας ε[δ]ραμεν αβρααμ' κα[ι ελαβεν] μοσχαριον εποιησεν
και [παρε]
θηκεν αυτοις και εφαγοσαν α[υτος δε π]αρειστηκει αυτοις υπο
δε[νδρον]

26, 15 υπο, add το sup man 1

9 ειπε̄ δε προς αυτον που σαρρα [η γυνη σο]υ ο δε αποκρειθις ειπε̄ ϊδο[υ]

10 σκηνη ειπεν δε επανα[στρεφων ηξω] προς σε κατα τον καιρον του[τον]

εις ωρας και εξει υϊον σαρρα [η γυνη σου σ]αρρα δε ηκουεν προς τη θυρα τ[ης]

11 κηνης ουσας οπισθεν αυτου αβρ[ααμ δε] και σαρρα προβεβηκοτες ημε[ρων]

12 δε εξελιπεν δε σαρρα κεινεσθα[ι τα γυν]αικεια εγελασεν δε σαρρα εν [εαυ]

τη λεγουσα ουπω με μοι γεγο[νεν ε]ως του νυν ο δε κ̅υ̅ πρεσβυτε[ρος]

13 και ειπεν κ̅υ̅ προς αβραμ τι ο[τι εγε]λασεν σαρρα εν εαυτη λεγου[σα]

14 αρα γε αληθως τεξομ[αι] εγω δ[ε γεγη]ρακα μη αδυνατει παρα θ̅υ̅ [ρημα]

εις το̄ καιρον τουτον αν[α]στρεψω [προς σ]ε εις εωρας και της σαρρας υ[ιος]

15 ηρνησατο δε σσαρρα λεγουσα ο[υκ εγε]λασα εφοβηθη γαρ και ειπεν [ουχι]

16 αλλα γελασας εξα[ν]αστσντε[ς δε εκ]ειθεν οι ανδρες καταβλεψαν

επι προσοπον [σοδ]ομων και [γομορρ]ας αβρααμ δε συν[ε]πορευετο με[τ αυτων]

17 συνπροπεμπων αυτους ο δ[ε κ̅ς̅ ει]πεν μη κρυψω εγω απο αβρα̅α̅μ̅ τ[ου]

18 παιδος μου λ εγω [ποι]ω αβρ[ααμ δε γι]νομεν[ο]ς εσται εις εθνο̄ μεγ[α]

και πολυ και εν[ευ]λογηθ[ησονται εν α]υτω παντα [τ]α εθνη̅ της γη̅

16 ειπε̄², prim scr, ειπε̅ν̅, del ν man 1
17 σκνηνη prim scr, corr εγσκνηνη man 1
20 κεινεσθα[ι], corr γ pro κ man 1
22 κ̅υ̅ prim scr, corr κ̅ς̅ man 1
23 θ̅υ̅, prim scr κ̅υ̅ aut κ̅ω̅, corr θ̅υ̅ man 1 et superscr του
27 προσοπον, corr ω pro ο² man 1

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lacuna quattuor linearum

[. . . . . εκειθεν οι ανδρες ηλθον εις] σοδ[ομα αβρααμ δε ην εστηκως]

23 [εναντιον $\overline{κυ}$ και εγγισας αβρααμ ει]πεν μ[η συναπολεσης δικαιον μετα]

24 [ασεβους και εσται ο δικαιος ως ο α]δικος [εαν δε ωσ]ιν [πεντηκοντ]α δι

25 [καιων εαν ωσιν εν αυτη μηδαμως συ] ποιη[σεις ως τ]ο ρη[μα τουτο] του

[αποκτειναι δικαιον μετα ασεβους κ]αι εστ[αι ο δικα]ιος ως ο [ασεβης] μη

26 [δαμως ο κρινων πασαν την γην ου ποιησεις κρισ]ιν και [ειπεν κ]$\overline{υ}$ εαν

[ευρω εν σοδο]μοι[ς πε]ντη[κοντα δικαιους εν τη πολ]ει α[φ]ησω παντα

27 [τον τοπον] δι αυ[του]ς και αποκ[ριθεις αβ]ρααμ ειπε[ν] νυν ηρξαμην λα

28 [λησα]ι [προς το]ν $\overline{κν}$ μου εγω δε [ειμι γη κ]αι σποδος εαν δε ελαστονειθω

[σι]ν οι πε[ντη]κοντα δικαιοι πεν[τε απολ]εις ενεκεν των πεντε πασαν

[την] πολιν και ειπεν ου μη απ[ολεσω] εαν ευρω εκει τεσσερακοντα πεν

29 [τε κ]αι προσεθηκε λαλησαι πρ[ος αυτον] και ειπεν εαν δε ευρεθωσιν εκει

30 τεσσερακοντα και ειπεν ου μ[η απολεσω ενε]κε̄ των τεσσερακοντα και

ειπεν μη τι $\overline{κε}$ εαν λαλησω [εαν δε ευρε]θωσιν εκει τριακο̄τα καί

31 ειπεν ου μη απολεσω εαν [ευρω εκει τρι]ακοντα και ειπεν επειδη

[εχω] λαησαι προς τον $\overline{κυ}$ μου [εαν δε] ευρεθωσιν εκει εικοσι και ειπεν

32 [ου μη] απολεσω εαν ευρω εκει εικ[οσι και] ειπεν μη τι $\overline{κε}$ εαν λαλησω ετι

27, 16 $\overline{κυ}$ prim scr sed corr $\overline{κν}$ man 1

[απα]ξ̣ εαν δε ευρεθωσιν εκει δεκ̣[α ουκ απ]ολω ενεκεν των δεκα
33 απηλθεν
[δε] κ̣̅ς̅ ως επαυσατο λαλων τω α[βρααμ κ]αι αβρααμ απεστρε-
ψεν εις τον τοπον
XIX, 1 [αυτο]υ̣ ηλ᾽θον δε οι δυο αγγελοι ει[ς σοδομ]α εσπερας λωτ δε
εκαθητο παρα
[τη]ν̣ πυλι σοδομων ϊδων δε λω[τ εξα]ν̣εστη εις συναστησῑ αυτοις
και προσ
2 [εκ]υνησε̄ τω προσωπω επι την γη̣[ν και ει]πεν ϊδου κυριοι εκ-
κλενατε εις τον
[οι]κον του πα[ι]δος υμων και κα[ταλυσεσ]θε και νιψεσθε τους
π̄οδ̄ας ϋμων
και ορθρισαντ[ε]ς̣ απελευσεσθε ει[ς την ο]δον ϋμων ειπαν δε
ουχι αλλ εν
3 τη πλατεια κ[α]τ̣αλυζομεν και κ[ατεβια]ζ̣ετο αυτους και εξεκλειναν
προς
αυτον και εισηλθ̄ο εις̣ την ο[ι]κ[ιαν αυτου κ]αι εποιησεν αυτοις
ποτον και
4 [α]ζ̣υμους ε[πεψ]εν αυτοις και [εφαγον προ του] κοιμηθ̣η̣ναι και
οι ανδρες
[της] πολεως ο̣ι̣ σοδομειδ πε̣[ριεκυκλωσαν] σας τη[ν ο]ικιᾱν απο
νεανισ

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lacuna duodeviginti linearum

15 [α]υ̣τ̣ο̣υ [ηνικα δε ορθρος εγενετο επεσπουδαζον οι αγγελοι τον
λωτ]
[λ]εγοντε̣[ς αναστας λαβε την γυναικα σου και τας θυγατερες
ας εχεις και]
16 εξελθε ϊ[να μη συναπολη ταις ανομιαις της πολεως και εταρα-
χθησαν]
και εκρα[τησαν οι αγγελοι της χειρος αυτου και της χειρος
της γυναικος]
αυτου και [των χειρων των δυο θυγατερων αυτου εν τω φεισασθαι]

28 σοδομειδ, superscr μειται man 1

17 κ̅ν̅ αυτο[υ και εγενετο ηνικα εξηγαγον αυτους εξω και ειπαν
σωζων σωζε]
την σεαυ̣[του ψυχην μη περιβλεψης εις τα οπισω μηδε στης εν
παση τη]
18 περ̣[ι]χ̣ωρ[ω εις το ορος σωζου μη ποτε συνπαραλημφθης ειπεν
δε λωτ προς]
19 αυ̣τους [δεομαι κ̅ε̅ επειδη ευρεν ο παις σου ελεος εναντιον σου]
και εμεγ̣α̣λ̣υ[νας την δικαιοσυνην σου ο ποιεις επ εμε του ζην
την]
[ψυ]χην μου εγω δε ου δ̣[υνησομαι διασωθηναι εις το ορος μη
καταλαβη με τα]
20 [κ]ακα και αποθανω ϊδ[ου η πολις αυτη εγγυς του καταφυγειν
με εκει σω]
21 θ̣ησο̣μ̣αι ου μεικρα εστιν [και ζησεται η ψυχη μου και ειπεν
αυτω ιδου εθαυ]
μ̣[ασα] σ̣ου το προσωπο̣ν [και επι τω ρηματι τουτω του μη
καταστρεψαι την]
22 π̣ολῑ περι ης ελαλ[η]σα[ς σπευσον ουν του σωθηναι εκει ου γαρ
δυνησομαι]
ποιη̣[σαι] πραγμα ε̣[ως] του [σε εισελθειν εκει . . . .]

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lacuna undeviginti linearum

[. . . . . και ουκ ηδει εν τω κοιμη]θηνα[ι]
34 [αυτην και αναστηναι εγενετο δε τη επαυριον και ειπεν η
π]ρεσβυτε̣ρ̣α
[προς την νεωτεραν ιδου εγω εκοιμηθην εχθες μετα του πα]τ̣ρος πω
[τισωμεν αυτον οινον και την νυκτα ταυτην και εισελθουσα]
κοιμηθη
[τι μετ αυτου και εξαναστησωμεν εκ του πατρος ημων σπερμ]α
35 επο
[τισαν δε και εν τη νυκτι εκεινη τον πατερα αυτων οινον] κ̣αι
εισελ
[θουσα η νεωτερα εκοιμηθη μετα του πατρος αυτης την νυκ]τα εκ̣ει

36 [νην και ουκ ηδει εν τω κοιμηθηναι αυτην και αναστηναι κ]αι συν
37 [ελαβον αι δυο θυγατερες λωτ εκ του πατρος αυτων κα]ι [ετε]κεν
[η πρεσβυτερα υιον και εκαλεσεν το ονομα αυ]τ[ο]υ μωαβ εκ του
πατρ[ο]ς
38 [μου ουτος πατηρ μωαβιτων εως της ση]μερον ημερας ετεκεν
[δε και η νεωτερα υιον και εκαλεσεν το ον]ομα αυτου αμμα[ν] υϊος
[του γενους μου ουτος πατηρ αμμανι]των εως της σημερō
XX, 1 [ημερας και εκινησεν εκειθεν αβρααμ εις γη]ν π[ρ]ος λβα και
ωκησε[ν]
[ανα μεσον καδης και ανα μεσον σουρ κ]αι π[αρ]ωκησεν εν γε

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lacuna viginti linearum

12 αποκτε[νουσιν ενεκεν της γυναικος μου και γαρ αληθως αδελφη
μου]
εστιν ε[κ πατρος αλλ ουκ εκ μητρος εγενηθη δε μοι εις γυναικα
13 εγενε]
το δε ην[ικα εξηγαγεν με ο $\overline{\theta\varsigma}$ εκ του οικου του πατρος μου και
ειπα αυτη]
ταυτην [την δικαιοσυνην ποιησεις επ εμε εις παντα τοπον ου
εαν εισελ]
14 θωμεν [εκει ειπον εμε οτι αδελφος μου εστιν ελαβεν δε]
αβειμ[ελεχ χιλια διδραχμα προβατα και μοσχους και παιδας και]
παιδισκ[ας και εδωκεν τω αβρααμ και απεδωκεν αυτω σαρραν]
15 τη γυναικι αυτ[ο]υ και [ειπεν αβειμελεχ τω αβρααμ ιδου η γη μου]
16 εναντιον σου ου εαν [σοι αρεσκη κατοικει τη δε σαρ]ρα ειπ[εν
ιδου δεδωκα]
χειλια διδραχμα τω [αδελφω σου ταυτα εσται σοι εις] τειμ[ην
του προσω]που
17 του και πασαις ταις με[τα σου και παντα αληθευ]σον πρ[οσηυξατ]ο
δ[ε] αβρααμ προς τον $\overline{\theta\nu}$ [και ιασατο ο $\overline{\theta\varsigma}$ τον] αβειμελ[εχ και]
18 $\overline{\text{τη}}$ γυναικα αυτου και τα[ς παιδισκας και ετ]εκον οτι [συν]κλειω[ν]

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lacuna viginti linearum

XXI, [. . . . . εις εθνος μεγα ποιησω αυτο]ν οτι
14 [σπερμα σου εστιν ανεστη δε αβρααμ το πρωι και ελαβεν αρ]τους
[και ασκον υδατος και εδωκεν αγαρ και επεθηκεν επι των] ωμω
[και το παιδιον και απεστειλεν αυτην απελθουσα δε επ]λα
15 [νατο την ερημον κατα το φρεαρ του ορκου εξελειπεν δε] το
[υδωρ εκ του ασκου και ερριψεν το παιδιον υποκατω μιας] ελατης
16 απελθουσα δ[ε ε]καθη[το απεναντι αυτου μακρ]ωθε̄ ωσει τοξου βολη
ειπε γαρ ου μη ειδ[ω τον θανατον του παιδιου] μου και εκαθισεν
17 απεναντι α[υτ]ου αν[αβοησαν δε το παιδιον εκλα]υσεν εισηκουσον δε
ο θς της φωνης το[υ παιδιου εκ του τοπου ου] ην και εκαλεσεν
αγγελος του θυ τη[ν αγαρ εκ του ουρανου και] ειπεν αυτη τι εστιν

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[. . ας εστη]
30 σας [μονας και ειπεν οτι τας επτα αμναδας ταυτας λημψη παρ εμου]
31 ϊνα [ωσιν μοι εις μαρτυριον οτι εγω ωρυξα το φρεαρ τουτο δια τουτο]
επω[νομασεν το ονομα του τοπου εκεινου φρεαρ ορκισμου οτι εκει]
32 ωμ[οσαν αμφοτεροι και διεθεντο αμφοτεροι διαθηκην επι τω]
φρε[ατι του ορκισμου ανεστη δε αβειμελεχ και οχοζαθ ο νυμφαγω]
γος α[υτου και φιχολ ο αρχιστρατηγος της δυναμεως αυτου και]
33 επεστρεψ[αν ε]ι[ς] τη[ν γην των φυλιστιειμ και ε]φ[υτευσε]ν αβρaa[μ]
αρουρων επι τω φρ[εατι του ορκου και επεκαλε]σατο [εκ]ε̄ το ονομα
34 κυ θεος αιωνιος παρ[ωκησεν δε αβρααμ εν τ]η γη των φυλιστιειμ’
XXII, 1 ημερα πολλας και ε[γενετο μετα τα ρηματα τ]αυτα και ο θς επει
ραζε̄ τον αβρααμ κα[ι ειπεν προς αυτον αβραα]μ’ αβρααμ’ ο δε ειπε̄

2 ιδου εγω και ειπεν λ[αβε τον υιον σου τον αγα]πητον σου ον ηγα
πησας τον εισ[ακ] και [πορευθητι εις την γην] τ̣η[ν] υ̣ψηλην κα̣[ι αν]

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lacuna viginti linearum

13 [. . . . . και αναβλεψας αβρααμ τοις οφθα]λμοις
[αυτου ιδεν και ιδου κριος εις κατεχομενος εν φυτω σαβε]κ των
[κερατων αυτου και επορευθη αβρααμ και ελαβεν τον κρι]ον και
14 [ανηνεγκεν αυτον εις ολοκαρπωσιν αντι εισακ του υιου αυτ]ου και
ε̣[καλεσεν αβρααμ το ονομα του τοπου εκεινου κ̅ς̅ ιδε]ν εινα ει
15 πω[σ]ι̣[ν σημε]ρ̣[ον εν τω ορει τουτω κ̅ς̅ ωφθη και εκαλεσεν
αγ]γελος
16 κ̅υ̅ το̣ν [α]βρααμ[μ δευτερον εκ του ουρανου λ]εγω̣ν̣ κ̣[α]τ εμαυτου
ωμοσα λεγει κ̅[ς̅ ου εινεκεν εποιησας το ρ]ημα τουτο και ουκ ε
17 φεισω του υϊο̣υ [σου του αγαπητου δι εμε ει] μ̣η̅ ευλογων
ευλογησω
σε και πληθυν[ων πληθυνω το σπερμα] σου ως τους αστερας
του ουρανου κα̣[ι ως την αμμον την παρ]α το χ̣ειλο̅ της θαλασσης

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lacuna viginti linearum

XXIII, θαψο̣ν [τον νεκρον σου ουδεις γαρ ημων το μνημειον αυτου
κωλυσει απο]
7 του του θ[αψαι τον νεκρον σου εκει αναστας δε αβρααμ προσε-
κυνησεν τω]
8 λαω τη[ς γης τοις υιοις χετ και ελαλησεν προς αυτους αβρααμ
λεγων]
ει εχετ[ε τη ψυχη υμων ωστε θαψαι τον νεκρον μου απο προ-
σωπου μου ακου]
9 σατε μο[υ και λαλησατε περι εμου εφρων τω του σααρ και
δοτω μοι το σπη]
λαιον τ[ο διπλουν ο εστιν αυτω το ον εν μερι του αγρου αυτου
αργυριου] τ̣[ου]

10 αξιον δο[τω μοι αυτο εν υμιν εις κτησιν μνημειου εφρων δ]ε
εκαθ[η]
το εν των υϊων χετ [αποκριθεις δε εφρων ο χετ]ταιο[ς] προ̄ προς
αβρααμ' ακουοντων τ[ων υιων χετ και παντων τω]νν εκπορευο
11 μενων την πολιν λ[εγων παρ εμοι γενου κ̄ε̄ κ]αι ακουσον μοι
τονν ακρον και το σπηλ[αιον το εν αυτω σοι διδ]ωμ εναντιον παν
12 των τω̄ πολειτων μου [δεδωκα σοι θαψον τον ν]εκρον σου και
προσε

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lacuna viginti linearum

XXIV, 4 [. . . . . αλλα εις την γην μου ου εγενομην πο]ρευση
[και εις την φυλην μου και λημψη γυναικα τω υιω μου εισακ]
εκειθεν
5 [ειπεν δε προς αυτον ο παις μη ποτε ου βουλεται η γυνη] πορευ
θη[ναι μετ εμου οπισω εις την γην ταυτην αποστρεψω τον] υϊον σου
6 εις [την γην οθεν εξηλθες εκειθεν ειπεν δε προς αυτον] αβρααμ
7 προσεχ[ε σεα]υτ[ω μη αποστρεψης τον υιον μου εκει κ̄ς̄] ο θ̄ς̄ του
ουρανου και ο θ̄[ς̄ της γης ος ελαβεν με ε]κ του οικου του πατρο̄
μου και εκ της γ[ης ης εγεννηθην ος ελαλ]ησεν μοι και ωμοσεν
μοι λεγων σοι δω[σω την γην ταυτην και τ]ω σπερματι σου αυτος
αποστελει τον α[γγελον αυτου εμπροσθ]εν σου και ευοδωσεις την
8 οδον σου κα[ι] λ[ημψη γυναικα τω υιω μ]ου εισακ εκειθεν εαν δε

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lacuna viginti quattuor linearum

20 και εσπευ[σεν και εξεκενωσεν την υδριαν επι το ποτιστηριο]ν εδρ[α]
μεν ετι επι το φρ[εα]ρ αν[τλησαι και υδρευσατο πασαις ταις]
καμηλοις
21 ο δε ανθρωπος κατε[μανθανεν αυτην και π]αρεσιωπαι του γνωναι
22 ει ευοδωκεν κ̄ς̄ την [οδον αυτου η ου εγενετο δ]ε ηνικα' επαυσαντο
πασαι αι καμηλοι πιν[ουσαι ελαβεν ο ανθρωπ]ος ενωτια χρυσα
ανα δραχμην ολκην αυ[των και δυο ψελια επ]ι τας χειρας αυτης
23 δεκα χρυσων ολκη̄ αυτω[ν και επηρωτησε]ν αυτην και ειπεν

36, 4 ευοδωκεν, κ corr ex σ man 1

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lacuna viginti quattuor linearum

κ̅ς̅ μ̣[ου λεγων ου λημψη γυναικα τω υιω μου απο των θυγατερων]
38 των χαν[α]ν̣α̣ι̣[ων εν οις εγω παροικω εν τη γη αυτων] α̣λλ' η' εις
το̣[ν]
οικον του πατρ[ος μου πορευση και εις τη]ν φυλην μου και λημψ[η]
39 γυναικα τω υϊ[ω μου εκειθεν ειπα δε τ]ω̣ κ̅ω̅ μη ποτε ου πο
40 ρευσεται η γυνη [μετ εμου και ειπεν μοι] κ̅ς̅ ω ευηρεστησα εναν
τιον αυτου αυτο[ς αποστελει τον αγγ]ε̣λ̣ον αυτου μετα σου και
ευοδοσει τ̣[ην οδον σου και λημψη γ]υ̣ν̣[αι]κ̣α τω υϊω̣ μου εκ τη̅

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41 [φυλης μου και εκ του οικου του πατρος μου τοτε] αθωος εση απ[ο]
[της αρας μου ηνικα γαρ εαν εισ]ελθης εις την εμην̣ [φυλην]
42 [και μη σοι δωσιν εση αθωος απο του ορκ]ισμου μου και ελθων
σημ̣[ε]ρ̣[ον]
[επι την πηγην ειπον κ̅ε̅ ο θ̅ς̅ του κ̅υ̅] μου αβρααμ ει συ ευοδοις
την
43 [οδον μου ην νυν εγω πορευομαι επ αυ]την ϊδου εγω εφεστηκα επ[ι]
[της πηγης του υδατος και αι θυγατερες τω]ν̣ ανθρωπων της
πολεως εκπ[ο]
[ρευον]τ[αι αν]τ̣λ̣η̣[σαι υδωρ και εσται η] παρθενος η αν εγω
ειπω̅ πο
44 τ[ισον με μι]κρον υδ̣[ωρ εκ της υδριας] σου και ειπη μοι και συ
πιε και τ̣[αις]
[καμηλοις σου] υδρευσ̣[ομαι αυτη η γυνη] ην ητοιμασεν κ̅ς̅ τ̣ω
εαυτου [θε]
[ραπον]τι εισ̣ακ και ε̣ν [τουτω γνωσομαι] οτι πεποιηκας ελεος
τω κ̅ω̣̅
45 [μου α]βρααμ' και εγενε[το προ του συντε]λεσαι με λ̀αλουντα
εν τη δ[ια]
[νο]ι̣α̣ [ρ]εβεκκα εξεπορευ[ετο εχουσα την] ϋδριαν επι των ωμω και
κ̣[ατε]
46 βη επι την πηγην και ϋ̣[δρευσατο ειπα] δ̣ε αυτη ποτισον με και
σ[πευσα]σ̣α

κ[αθε]ιλεν την ϋδριαν α̣[φ εαυτης και ει]πεν πιε συ και τας
καμη[λους σο]υ
πο[τι]ω και επιον και τας κ[αμηλους σου π]οτιω και επιον και
τας κ̣[α]μ̣η̣
47 λ̣ο̣υς μου εποτισεν και η̣[ρωτησα αυτη]ν̣ και ειπα θυγατηρ τινος̣ [ει]
α̣ν̣αγγειλον μοι ει δε ειπ̣[εν θυγατηρ β]αθουηλ᾽ ειμη του ϋϊον
ναχω̅
[ο]ν εδεκε̅ αυτω μελχα [και περιεθη]κα αυτη τα ενωτια και τα
ψελια
48 [π]ερι τας χειρας αυτης κα̣[ι ευδοκησας π]ροσεκε̅νησα τω κ̅ω̅ και ευ
λογησα κ̅ν̅ τον θ̅ν̅ του [κ̅υ̅ μου αβρααμ ος ε]υοδωσεν μοι εν
οδω αλη
θειας λαβειν̅ την θυγα̣[τερα του αδελ]φου τω κ̅υ̅ μου τω υϊω
49 [αυ]του ει ουν ποιειτε ελε[ος υμεις και δικ]αιοσυνη̅ προς τον κ̅ν̅ μου̣
[αγγει]λατε μοι ει δε̣ [μ]η αν[αγγειλατε μοι ι]ν̣α επιστρεφω οις
δεξιαν
50 [η εις αριστεραν αποκριθεις δε λαβαν και] β̣αθουηλ ει̣παν παρα
κ̅υ̅ ε
[ξηλθεν το προσταγμα τουτο ου δυνη]σ̣ομεθα ουν̣ σοι αντιπ[ειν]
51 [κακον καλω ιδου ρεβεκκα ενωπιον σου] λ̣αβων απελθ[ε και]
52 [εστω γυνη τω υιω του κ̅υ̅ σου καθα ελαλησεν κ̅]ς̅ εγενετο δε
εν [τω ακου]
[σαι τον παιδα τον αβρααμ των ρηματων τουτων π]ροσε̣κυν[ησεν]

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53 [επι την γ]η̣ν̣ [τ]ω̣ κ̅ω̅ [κα]ι [εξενεγκας ο παις σκευη αργυρα και
χρυσα και ιματισμον]
[εδω]κ̣εν ρεβ[ε]κκα και δ[ωρα εδωκεν τω αδελφω αυτης και τη
54 μητρι και]
[εφα]γον και επιον αυτος και οι [ανδρες οι μετ αυτου οντες και
εκοιμηθησαν και]
α̣ν̣αστας το πρωι ειπεν εκμεψα[τε με ινα απελθω προς τον κ̅ν̅
55 μου ειπαν δε]

38, 17 ει δε, super ει scr η man 1 **26** απελθε, α corr ex ε man 1

οι αδελφοι αυτης μεινατω η π[αρθενος μεθ ημων ημερας ωσει δεκα και]
56 μετα ταυτα απελευσεται και ειπε[ν προς αυτους μη κατεχετε με και $\overline{κς}$ εν]
[ο]δωσεν την οδον μου εκπε[μψατε με ινα απελθω προς τον $\overline{κν}$ μου]
57 ει δε ειπαν δε καλεσωμεν τη[ν παιδα και ερωτησωμεν το στομα αυτης]
58 και εκαλεσαν ρεβεκκᾱ και [ειπαν αυτη πορευση] μετα του [ανθρω]πο[υ του]
59 του και ειπεν πορευσομαι κ[αι εξεπεμψαν την ρεβ]εκκααν [την αδ]ελφ[η]ν
αυτων και τα ϋπαρχοντα αυτη[ς και τον παιδα το]ν αβρααμ [κα]ι [το]υς με
60 τ αυτου και ευλογησαν ρεβε[κκαν την αδελφ]ην αυτων και ειπαν αυ[τη]
[α]δελφη ημων εκεινου εις [χιλιαδας μυρια]δαας και κληρονομη[σα]
61 [τω] το σπερμα σου τας πολεις τ[ων υπεναντι]ων αναστασα δε ρεβεκκα
[και] αι εβραι αυτης επεβησαν [επι τας καμη]λους και επορευθησαν
[με]τα του ανθρωπου και ανα[λαβων ο παις τη]ν ρεβεκκᾱ απηλθεν
62 [εισα]κ δε επορευετο δια της [ερημου κατα τ]ο φρε[α]ρ της ορασεω[ς αυ]τος
63 δε κατωκει εν τη γη τη̄ πρ[ος λιβα και εξη]λθεν εισακ αδελεσχησαι
εις το πεδιον το προς δειλη[ς και αναβλεψ]ας τοις οφθαλμους ϊδεν καμ[η]
64 λους ερχομενας και αναβλ[εψασα ρεβεκκ]α τοις οφθαλμοις ειδεν τον
65 εισακ και κατεπηδησεν α[πο της καμηλο]υ και ειπεν τω παιδι τι εστ[ιν]

39, 5 μεινατω, ε corr ex α **7** εκπε[μψατε], pro π prim scr μ sed corr man 1
10 [ρεβ]εκκααν, del α[1] man 1 **18** κατωκει, pro ω prim scr ον sed corr man 1
20 οφθαλμοις, prim scr οφθαλμους

εκεινος ανθρωπος ο πο[ρευομενος εν τ]ω πεδιω εις συναντησιν
ημιν ειπεν δε ο παις τ[ο]υ[τος ο κ̅ς̅ μου η δε] λαβουσα το
θεριστρον περι
66 εβαλλετο και διηγησατο [ο παις τω εισακ] παντα ρηματα α
εποιησεν
67 εισηλθεν δε εισακ’ εις το[ν οικον της μητ]ρος αυτου και ελαβεν την
ρεβεκκα̅ και εγενετο α[υτου γυνη και ηγαπ]ησ[εν] αυτην και παρε
XXV, 1 [κ]ληθη εισακ περ[ι] σαρρας [της μητρος αυτου προσθεμενος δε
αβρααμ]
2 ελαβεν γυναικα η [ονο]μα [χεττουρα ελαβε δε και ετεκεν αυτω τον]
[ζ]εμραν και τον ϊεξ[αν και τον μαδαν και τον ιεσβοκ και τον
3 σωνε ιεξαν δε]
[ε]γεννησεν τον σ[αβαν και τον θαιμαν και τον δαιδαν υιοι δε
δαιδαν]
[ε]γενοντ[ο ραγουηλ και ναβδεηλ και ασσουριειμ και λατουσιειμ
και]

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4 [λοωμειμ υιοι δε μαδιαμ γεφαρ και αφερ κα]ι ε[ν]ως και αβει
[ρα και]
5 [θεργαμα ουτοι παντες ησαν υιοι χεττουρας εδωκεν δε αβ]ρ[α]αμ’
πα̅τα τα ϋπ[αρχον]
6 [τα αυτου εισακ τω υιω αυτου και τοις υιοις των π]αλλακω̅ του
αβρααμ εδ[ωκεν]
[αβρααμ δοματα και εξαπεστειλεν αυτους α]πο εισακ’ του υϊου
αυτου ε[τι ζων]
7 [τος αυτου προς ανατολας εις γην ανατ]ολων ταυτα δε τα εδη
ημερων
8 [ζωης αβρααμ οσα εζησεν εκατον εβδομηκοντα π]εντε ετη και
εκλιπων απεθα
[νεν αβρααμ εν γηρει καλω πρεσβυτης και π]λ̅ ημερων και
προσετεθη προ[s]
9 [τον λ]αο[ν αυτου] και [εθαψαν αυτον εισακ και] ϊσμαηλ’ οι υϊοι
αυτου εις το

24 περιεβαλλετο, del λ[1] man 1   40, 7 [π]λ̅, superscr ρης man 1

σ̣[π]ηλαι[ον το] δ̣ιπλου[ν εις τον αγρον εφρω]ν του σααρ του
χετταιου ο εστιν
10 α̣π̣ενα̣ντι μ[α]μβρη τον [αγρον και το σπ]ηλαιον ο εκτησατο
αβραμ᾽ πα
ρα των υϊων του χετ᾽ [εκει εθαψαν αβ]ρ̣ααμ και σαραν την
γυναικα
11 ε̣γενετο δε μετα το απ̣[οθανειν τον α]βρααμ᾽ ευλογησεν ο $\overline{θς}$
εισ[α]κ̣
τον υϊον αυτου και κατω[κησεν εισακ π]αρα το φρεα της
12 ορασεως αυτ[αι δ]ε
αι γενεσεις των υϊων ϊσ[μαηλ του υιο]υ αβρααμ ον ετεκεν αγαρ
η παι
13 δισκη σαρρας τω αβραα[μ και ταυτα τα ο]νοματα των υϊων
ϊσμαηλ κατα
ονομα γενεων αυτου [πρωτοτοκος ισ]μ̣αηλ᾽ ναιβαιωθ᾽ και κη[δ]αρ
και
14 ναβαδεηλ᾽ και μασσα[μ και μασμα κ]αι ϊδουμα και μαωση [κα]ι
15 χοδδ[ᾱ]
16 και θαιμαν και ϊεγο̣υ̣ρ και [ναφες και κ]ε̣δμα ουτοι εισιν οι
υϊοι [ισμ]αηλ᾽
και ταυτα τα ονομα[τα] αυτω[ν εν ταις σκη]ναις αυτων και εν
ταις επᾱλεσι[ν]
17 αυτων δωδεκα αρχοντε̣ς [κατα εθνος] αυτων και ταϋτα τα εθνη
της
ζωης ϊσμαηλ᾽ εκατον τ[ριακοντα ε]πτα και ενκλιπω̄ απαθενων
18 και προσετεθη προς το γεν[ος αυτου κα]τωκησεν δε απο ευπλατ᾽
εως σο̣[υρ]
η εστιν κατα προσωπον α̣[ιγυπτου εω]ς̣ ελθειν προς ασσυριους
κατα
19 προσωπον παντων των [αδελφων αυτο]υ κατωκησεν και αυ αι
αι γενεσεις εισακ᾽ τ̣ου υ̣ϊ̣ο̣υ̣ [αβρααμ αβρααμ]μ̣ εγεννησεν τον
20 εισακ᾽ ην δ̣[ε]
[ε]ισακ᾽ ετων τεσσερακον[τα οτε ελαβε]ν̣ την ρεβεκκαη την
θυγατε

11 σαραν, super ρ scr ρ man 1 **20** εθνη, corr ετη man 1

[ρ]α βαθουηλ' του συρου εκ [της μεσοπ]οταμιας αδελφην λαβαν
του
21 [σ]υρου αυτω γυναικα εδεειτ[ο δε εισακ] κυ περι ρεβεκκας της
γυναι
[κ]ος αυτου οτι στει[ρα] ην επηκο[υσεν δε αυ]τω ο θς και ελαβεν
ας γαστρι
22 [ρε]βεκκα η γυνη [αυ]του εσκιρτω[ν δε τα πα]ιδια εν αυτη και
ειπεν η ουτω[ς]
[μ]οι μελλει γεινε[σθ]αι ϊνα τι μο[ι τουτο επορευθη δ]ε πυθεσθαι
παρα κ[υ]

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23 [και ει]πεν κς αυτη δ[υο εθνη εν τη γαστρι σου εισιν και δυο
λαοι εκ της]
[κοιλι]ας σου διασταλη[σονται και λαος λαου υπερεξει και ο
μειζων δουλευσει]
24 [τω ε]λασσονι επληρωθησ[αν αι ημεραι του τεκειν αυτην και
τηδε ην διδυ]
25 [μ]α εν τη κοιλια αυτης εξελθη[ν δε ο υιος ο πρωτοτοκος
πυρρακης ολος]
ωσει σο δορα δασυ δασυς επον[ομασεν δε το ονομα αυτου
26 ησαυ και μετα]
τουτο εξηλθε̄ ο αδελφος α[υτου και η χειρ αυτου επειλημμενη
της]
πτερνης ησαυ και εκαλέσ[εν το ονομα αυτου ιακωβ εισακ δε
ην ετων]
27 εξηκοντα ηνικα ετεκεν αυ[τους ρεβεκκα ηυξηθησ]αν [δε οι
νεανισκοι και ην ησαυ]
ανθρωπος ϊδως κυνηγει αγρο̄[κος ιακωβ δε ην αν]θρωπος
[α]πλαστος οικ[ων]
28 οικιαν ηγαπησεν δε εισακ [τον ησαυ οτι η θη]ρα η αυτου
βρωσις αυτω η[ν]
29 ρεβεκκα δε ηγαπα τω ϊακωβ' [ηψησεν δε ιακ]ωβ' εψεμα και
ηλθεν ησαυ

41, 5 σο, del man 1

30 εκ του πεδιου εκλιπω̅ και ε̣ι̣[πεν ησαν τω ιακ]ωβʼ τευσον με
απο του ε̣[ψ]ε̣
ματος του πυρρου τουτου οτι [εκλειπω δια το]υτω εκαλεσεν το
ονομα
31 αυτου εδωμ ειπεν δε ϊακω[β τω ησαν απο]δ̣ου μαι σημερον τα
προτο
32 το[κ]ειας σου ειπεν δε ησαν ϊ[δου εγω πορευομ]αι τελευταν και
ϊνα τι μοι
33 τα[υτ]α τα πρωτοτοκεια και ε[ιπεν αυτω ιακ]ωβʼ ωμοσον μοι
σημερον
κ[α]ι̣ ω̣μοσεν αυτω και απε[δοτο ησαν τα πρω]τοτοκεια αυτου
τω ϊακωβʼ
34 ϊακωβʼ δε εδωκεν τω ησα̣[υ αρτον και ε]ψεμα φακου και εφαγεν
και
επιεν και αναστα̅ ωχετο κ[αι εφαυλισε]ν̣ ησαν τα προτοτοκει̅
XXVI, 1 εγε
νετο δε λιμος επι της γη[ς χωρις του] λειμου του προτερον ος
εγενετο εν τω χρον̅ τω αβ[ρααμ επο]ρ̣ευθη δε εισακʼ προς
αβειμε
2 λεχ̣ βασιλεα φυλιστιειμ [εις γεραρα ω]φθη δε αυτω κ̅ς̅ και
ειπεν
3 μη καταβης εις αιγυπ[τον κατοικησο]ν δε εν τη γη ταυ και
εσομαι
μετα σου και ευλογησω [σε σοι γαρ και τ]ω σπερματι σου
δωσω την
γην ταυτην και στησω τ[ον ορκον μο]υ̣ ον ωμοσα αβρααμʼ τω
πα[τρι]
4 σου και πληθυνω το σπερ[μα σου ως το]υς αστερας του
ουρανου και
τωσω τω σπερματι σου π[ασαν την γ]ην ταυτην και ευλογηθη
5 σονται εν τω σπερματι̣ [σου παντ]α̣ τα εθνη της γης ανθ ων

41, 12 τευσον, ε corr ex α man 1
15 προτοτοκειας σου, del σ[2] man 1
19 προτοτοκει̅, del ο[1] et superscr ω man 1
23 ante μη scr in marg π? man 1

υπηκουσεν αβρααμ ο π[ατηρ σου τ]ης εμνη φωνης και εφυλα
ξεν τα προ[σ]τ[αγματα μου και τα]ς εντολας μ[ου] και τα
νκαιω
6 *ματ[α μου και τα νομιμα μου και κ]ατωκησεν εισακ᾽ εν γερ*

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7 *[αροις επηρωτησαν δε οι ανδρες του τοπου περι ρεβεκκας της*
γ]υναικος [αυτου και]
[ειπεν αδελφη μου εστιν εφοβηθη γαρ ειπειν ο]τι [γυ]νη μου
εστιν μ[η ποτε]
[αποκτεινωσιν αυτον οι ανδρες του τοπου] περι ρεβεκκας οτι
ωρ[αια τη]
8 *οψει ην [εγενετο δε πολυχρονιος εκει πα]ρακυψας δε αβειμελε[χ*
ο βασιλευς]
δια τ[η]ς θυ[ριδος ιδ]εν [τον εισακ παιζοντα] μετα ρεβεκκας
της γυναι[κο]ς
9 *αυτ[ου] εκα[λεσε]ν δε α[βειμελεχ τον εισα]κ᾽ και ειπεν αυτω αρα*
γε γ[υ]νη σ[ου]
εστιν τι οτι ει[πας] αδε[λφη μου εστιν ειπεν] δε αυτω εισακ᾽
ειπα γαρ μη ποτ[ε]
10 *απ[ο]θανω δι αυτην ειπ[εν δε αυτω αβειμ]ελεχ᾽ τι τουτο*
εποιησας ημει̅
μεικρου εκοιμηθη τις τ[ου γενους μου με]τα της γυναικος σου
και επη
11 *γαγες εφ ημας αγνοιαν σ[υνεταξεν δε αβει]μελεχ᾽ παντι τω*
λαω αυτο[υ]
λεγων πας ο αγιτομενο[ς του ανθρωπου τουτ]ου και της γυναικος
αυτου
12 *θανατω ενοχο̅ εστιν εσπ[ειρεν δε εισακ ε]ν τη γη εκεινη και*
ευρεν
εν τω ενιαυτω εκεινω εκ[ατοστευουσα]ν κριθη̅ ευλογησεν δε
αυτον
13 *κ̅ς̅ και υψωθη ο ανθρω[πος και προ]βαινω̅ μειζων εγεινετο εω*
14 *ς ου μετας εγενετο σφ[οδρα εγενε]το αυτω κτη προβατω̅ και κτη*

29 *εμνη*, del *ν* man 1

νη βοων και γεωργια [πολλα εζη]λωσαν δε αυτο̅ οι φι[λι]στιειμ
15 και παντα τα φρεατα δ [ωρυξαν οι] παιδες του πατρος αυ[το]υ εν τ[ω]
χρονω αβρααμ᾽ του πατ[ρος αυτου ενε]φραξαν αυτα οι φιλιστιειμ
16 και επλησαν αυτα γης ει[πεν δε αβει]μελεχ προς προς εισακ
17 [α]πελθε αφ ημων οτι δυ[νατωτερος] ημων εγενου σφοδρα και
[α]πηλθεν εισακ᾽ εκειθε[ν και κατελ]υσεν εν τη φαραγ᾽γι γερα
18 [ρ]ων και κατωκησεν εκει [και παλιν ει]σακ ωρυξεν τα φρεατα του
[υ]δαις α ωρυξαν οι παιδες α[βρααμ του] πατρος αυτου και ενεφραξαν
αυτα οι φιλι̅τιειμ᾽ μετα το [αποθανει]ν αβρααμ᾽ τον πατερα αυτου
και επωνομασεν αυτοι̅ ο[νοματα κ]ατα τα ονοματα α επω
19 νομασεν ο πατη̅ αυτου κ[αι ωρυξα]ν οι παιδες εισακ᾽ εν τη φαραγγι
20 γεραρω και ευραν εκει φρεαρ [υδατος] ζωντος και εμαχεσαντο
οι ποιμενα γεραρω̅ μετα τω[ν ποιμ]ενω̅ του εισακ᾽ φασκοντες
ε[ιν]αι αυτων το υδω̅ και εκαλεσ[εν το ονομα το]υ [φ]ρεατος αδικια
21 ηδικησαν γαρ αυτον απαρα[ς δε εκειθεν ωρυξεν φρεαρ π]ηγης ετερον

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[εκρι]νοντο δ[ε και περι εκεινου και επωνομασεν το ονομα αυ]
22 [του] εκθρια απαρας [δε] ε[κειθεν ωρυξεν φρεαρ ετερον και ουκ]
[εμα]χεσαντο περι αυτου [και επωνομασεν το ονομα αυτου ευρυ]
[χ]ωρια λεγων διοτι επ[λατυνεν κ̅ς̅ ο θ̅ς̅ ημιν] και [ηυξησεν ημ]ας
23 [ε]πι της γης ανεβη δε ε[κειθεν επι το φρεα]ρ το[υ ορκου κ]αι
24 ωφθη
αυτω ο θ̅ς̅ εν τη νυκτι εκ[εινη και ειπεν εγω] ειμι ο [θ̅ς̅ αβ]ρααμ του
πατρος σου μη φοβου με[τα σου γαρ ειμι και η]υλογηκα σε και πλη

42, 16 νη βοων, prim scr ν᾽ προ, corr man 1

25 θυνω τω σπερμα σου δια [αβρααμ τον πατ]ερα σου και ωκοδομη
σεν εκει θυσιαστηριον [και επεκαλεσατ]ο το ονομα κ̅υ̅ και ε
πηξεν εκει την σκ[ηνην αυτου ωρυξ]αν δε εκει οι παιδες εισακ'
26 φρεαρ και αβειμελεχ [επορευθη προς αυτον] απο γεραρων και οζοζαθ'
ο νυμφαγωγος αυτου κ[αι φικολ ο αρχιστ]ρατηγος της δυναμεως
27 αυτου και ειπεν αυτοι εισακ [ινα τι ηλθ]ετε προς με ϋμεις δε εμει
28 σησατε με και εξαπεστειλ[ατε με αφ υμ]ων και ειπαν αυτω ϊδον
τε[ς] εωρομεν οτι ην κ̅ς̅ [μετα σου και ει]παμεν γενεσθω αρα
αν[α] μεσον ημων και α[να μεσον σου] και διαθησομεθα μετα σου
29 διαθηκην μη ποιη[σειν μεθ ημ]ων κακον καθοτι ημεις
σε ουκ εβδελυξομεθ[α και ον τροπο]ν εχρησαμεθα σοι καλως
και εξαπεστειλαμεν σ[ε μετ ειρην]η̅ και νυν συ ευλογητος
30 υπο κ̅υ̅ και εποιησεν [αυτοις δοχη]ν και εφαγο και επιον και
31 αναστα̅τες το πρωϊ ω[μοσαν ανθρωπ]ος τω πλησιον και εξαπεσ
32 τειλεν αυτου̅ εισακ' κ[αι απωχοντ]ο απ αυτου μετ ειρηνης εγε
νετο δε εν τη ημερα ε[κεινη και π]αραγενομενοι οι παιδες
εισακ' και απηγγειλαν [αυτω περι τ]ου φρεατος ου ωρυξαν και
33 ειπαν ουχ ευρωμεν ϋδω[ρ και εκαλ]εσεν αυτο ορκος δια τουτο
34 ονομα τη πολει φρεαρ [ορκου εως τη]ς σημερον ημας ην δε ετω̅
ησαν τεσσερακοντα και ε[λαβεν γυ]ναικα ϊουδειν την θυγατερα
βαιηρ του χετταιου και την [μασσε]μμαθ θυγατερα ευλων του εαιου
35 XXVII, 1 και ησαν εριζ[ο]υσαι [τω εισακ και τη] ρεβεκκα εγενετο δε μετα

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[το γηρασαι εισα]κ [και ημβλυνθησαν οι οφθαλμοι α]υτου του [οραν και]

43, 8 *τω*, corr *το* man 1 | *ωκοδομησεν*, *μη* corr ex *ωκ* man 1
25 *δια τουτο*, del *α το* man 1, sed voluit delere *του* [corr *δια τουτο το* (Schmidt)]

[εκαλεσεν] ησαυ το[ν υιον αυτου τον πρεσβυτερον] και ειπεν
αυτ[ω υιε μου]
2 [και ειπεν ιδ]ου εγω κα[ι ειπεν ιδου γεγηρακα κ]αι ου γεινωσκω
[την ημεραν]
3 τ̣η̣ς̣ τ̣ε̣[λ̣ε̣]υτης μου νυ̣[ν ουν λαβε το σκευος] τ̣ην φαρετραν και
τ̣ο [τοξον]
4 και εξελθε εις το πεδι̣[ον και θηρευσον] μοι θ̣ηρον και ποιησον
[μοι] ε̣δ̣[εσμα]
τα ως φιλω εγω και ενε[γκον μοι ινα φαγ]ω̣ οπως ευλογηση σε
η ψυχη μ̣[ου]
5 πριν η αποθανειν με ρ[εβεκκα δε ηκουσ]ε λαλου̅τος εισακ προς
ησαυ το[ν]
υϊον αυτου επορε̅θη δε η̣[σαυ εις το π]ε̣διο̅ θηρευσαι θηραν τω
πατρι α̣[ν]
6 του ρεβεκκα δε ειπεν δε π[ρος ιακωβ] τον υϊον αυτης τον
νεωτερον ηδ[ε]
—εγω ηκουσα του πατρος σου [λαλουντος] προς ησαυ τον αδελφον
σου λε[γον]
7 το᾿ ενεγκεν μοι θηρα̅ και π[οιησον μοι ε]δεσματα και φαγων
ευλογησω [σε]
8 εναντι κ̅υ̅ προ του αποθανε̣[ιν με νυν] ουν υϊε μου ακουσον μου
καθα εγω σ̣[οι]
9 εντελλομαι και πορευθεις ε̣[ις τα προβα]τα λαβε μο̅ εκειθεν δυο
εριφους απα̣
λ̣ους και καλους και ποιησ[ω αυτους εδεσ]ματα τω πατρι σου
10 ως φιλει και ει
σ̣οισεις τω πατρι σου και φα̣[γεται οπως ευλ]ο̣γηση σε ο
πατηρ προ του απο
11 θανειν ειπεν δε ϊακωβ πρ̣[ος ρεβεκκαν] την μητερα αυτου [εσ]τ̣ιν
ησαυ
12 ο αδελφος μου ανηρ δασυς [εγω δε ανηρ] λειος μη ποτε
ψηλ[α]φηση μ̣ε̣
ο πατηρ μου και εσομαι εν[αντιον αυτου] ως καταφρονων και
επαξ[ω̅]

44, 15 ο πατηρ, ο corr ex α man 1

13 επ εμαυτον καταρα και ουκ [ευλογιαν ει]πεν δε αυτω η μητηρ
επ εμε
η καταρα σου τεκνō μονον ϋπ[ακουσον τ]ης φωνης μου
και επορευθεις εν
14 εγκε μοι πορευθεις δε ελαβ[εν και ηνεγ]κεν τη μητρι και
ποιησεν η μη
15 τηρ αυτου εδεσματα καθα εφ[ιλει ο πατ]ηρ αυτου και λαβουσα
ρεβεκκα
την στολην ησαυ του υϊου αυ[της του πρεσ]βυτερου την καλην
η ην
παρ αυτη εν τω οικω ενεδυ[σεν ιακωβ] τον υϊον αυτη τον
νεωτερον
16 και τα δερματα των εριφων [περιεθη]κεν επι τους βραχεινας
αυτου και
17 επι τα γυμνα του τραχηλου [αυτου και] εδωκεν τα εδεσματα
και τους
αρτους ους εποιησεν εις τας χει[ρας ιακω]β' του υϊου αυτης
18 και εισηνεγ
κεν τω πατρι αυτου ειπεν δ[ε πατε]ρ ο δε εγω τις ει συ τεκνō
19 και ει
πεν ϊακωβ' τω πατρι εγω ησου ο [πρωτο]τοκ[ο]ς σου π[ε]ποιηκα
καθα ελα
λησας μοι αναστας καθισō κα[ι φαγε της θηρας μου] οπως
ευλογηση

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20 [με η ψυ]χη μου ει[πεν δε εισακ τω υιω αυτου τι τουτο ο
τα]χυ ε[υρες ω τεκ]νο[ν]
21 [ο δε ειπ]εν ω παρεδω[κεν κς ο θς εναντιον μου] ειπεν δ[ε
εισακ τω ι]ακω[β]
[εγγισο]ν μοι και ψηλ[αφησω σε τεκνον ει συ ει ο υ]ϊος μου
22 ησα[υ η ου ηγ]γισε[ν]
[δε ια]κωβ' προς εισακ [τον πατερα αυτου και εψηλαφησε]ν
αυτον και ειπεν η μεν

22 notae incertae super λαβουσα ρεβεκκα
45, 1 [ψυ]χη μου, corr σ pro μ man 1

23 φ[ων]η φωνη ϊακωβ [αι δ]ε̣ [χειρες χειρες ησαυ] κ̣αι ουκ επεγνω αυτον ησα
¯γαρ αι χειρες αυτου ω̅ς̅ αι̣ χ[ε]ι̣[ρες ησαν του αδελ]φου αυτου δασειαι και ευλο
24 γησωσεν αυτον και ειπεν σ̣υ̣ [ει ο υιος μου ησα]υ ο δε ειπεν
25 εγω και ειπεν
προσαγαγε μοι και φαγομαι απ[ο της θηρας σο]υ̣ τεκνον ϊνα ευλογηση
σε η ψυχη μου και προσηγαγεν [αυτω και εφ]αγον και εισηνεγκεν αυτω
26 οινον και επιεν και ειπεν αυτ̣[ω εισακ ο π]ατηρ αυτου εγγισον μοι και
27 φιλησον με τεκνον και εν[γισας εφιλησ]εν αυτο̅ και ωσφρανθη την
οσμην των ειματιων αυτου [και ηυλογη]σεν αυτον και ειπε̅ ϊδου οσμη
28 του ϋιου μο̅ ως οσμη αγρου πλ̣[ηρους ον ηυ]λογησεν κ̅ς̅ και δωη σοι ο θ̅ς̅
απο της δροσου του ουραν[ου και απο της πι]οτητος της γης πληθος σει
29 του κα̅ οινου και δουλε[υσατωσαν σοι εθνη κα]ι προσκυνησουσιν σοι αρ
ˆχον[τε]ς και γεινου κ̅ς̅ τ̣[ου αδελφου σου κ]α̣ι προσκυνησουσιν σοι οι ϋιοι
του πατρος σου ο καταρωμ[ενος σε επικα]ταρατος ο δε ευλογων σου ευ
30 λογημενος και εγενετο [μετα το παυσασ]θαι εισακ’ ευλογουντα ϊακωβ’
τον ϋιον αυτου και εγενε̣[το ως εξηλ]θεν ϊακω̅β̅ απο προσωπου εισακ
του πατρος αυτου κ̣αι ησα[υ ο αδελφος] αυτου ηλθεν απο τη̅ θηρας
31 και εποιησεν και αυτος̣ [εδεσματα κ]αι εισηνεγκεν τω πατρι αυτου
¯και ειπεν τω πατρι αυτο[υ αναστητω] ο̣ πατηρ μου και φαγετω τη̅

32 *θηρας του υϊον αυτου οπω[ς ευλογηση] με η ψυχη μου και ειπε̅ αυτω*
αυτω εισακ' ο πατηρ αυ[του τις ει συ] ο δε ειπεν εγω ειμι ο υϊος σου
33 *ο πρωτοτοκος η̅ω̅ εξεσ[τη δε εισα]κ' εκστασιν μεγαλη σφοδρα*
και ειπεν τις ουν ο θηρευ[σας μοι θ]ηρα̅ και εισηνεγκα μοι
και εφαγον απο παντων [προ του σ]ε ελθει και ευλογησα αυτον
34 *και ευλογημενος εστω [εγενετο] δε ηνικα ηκουσεν ησαυ τα ρη*
ματα εισακ του πατρος αυ[του και] ανεβοησεν φωνην μεγα
λην και π[ικραν σφοδρα και ε]ιπεν ευλογησον δει καμε πατερ
35 *ειπεν δ[ε αυτω ελθων ο αδελφος] σου μετα δολου ελαβεν την*
36 *ευλο[γιαν σου και ειπεν δικαιως εκλ]ηθη το ονοματα αυτου ϊακωβ'*

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επ[τ]ερ[νικε]ν γαρ με ηδ[η δευτερον τα τε πρωτοτοκεια μου ειληφεν και ει]
λη[φεν νυν τ]ην ευλογιαν [μου και ειπεν ησαυ τω πατρι αυτ]ου ουχ υ[πελειπου]
37 *ευλο[για]ν μοι πατερ α[ποκριθεις δε εισακ ειπε]ν τω ησαυ ε[ι κ̅ν̅ αυτον]*
εποιησα σου και παντ[ας τους αδελφους αυτου εποι]ησα αυτου οι[κετας]
38 *σειτω και οινω εστηρισα αυ[τον σοι δε τι ποιησω τε]κνον ειπεν [δε ησαυ]*
προς τον πατερα αυτου μη [ευλογια μια σοι εστιν πα]τερ ευλογησον [δη καμε]
πατερ κατανυκχθεντος δ[ε εισακ ανεβοησεν] φωνην ησαυ και εκ[λαυ]σεν
39 *αποκριθεις δε εισακ' ο πα[τηρ αυτου ειπε]ν αυτω ϊδου απο τη̅ πιοτητο[ς]*
της γης εσται η κατοικησις [σου και απο τ]ης δροσου του ουρανου ανωθεν

23 *ψυχη μου*, corr *σ* pro *μ* man I
32 *ονοματα*, del *τα* man I
46, 7 *κατανυκχθεντος*, del *κ*² man I

40 και επι τη μαχαιρη σου ζηση [και τω α]δελφω σου δουλευσεις
εσται δε̣
ηνικα εαν καθελη̄ και ελκ[υσης τον] ζυγον απο του τραχηλου
41 σου κα̣[ι]
ενεκοτει ησαυ τω ϊακωβ̄ πε[ρι της ευλ]ο̣γιας ης ευλογησε̄ ο
πατηρ αυτο̣υ̣
ειπεν τε ησαυ εν τη διανοια ε[γγισατω]σαν αι ημεραι πενθους
του πατρος
42 [μ]ου ϊνα αποκτεινω ϊακωβ̄ τ[ον αδελφ]ον μου ανηγγελη δε
ρεβεκκα
[τα] ρηματα του υϊου αυτης του π̣[ρεσβυτερου και] πεμψασα
εκαλεσεν ϊακωβ̄
τ[ο]ν υϊον αυτης τον νεωτερ[ον και ειπεν αυτω ιδ]ο̣υ ησαυ ο̄
αδελφος σου απει
43 λει σοι του αποκτειναι σε νυ ου̣[ν τεκνον ακου]σον μου της
φων̣ης και
αναστας αποδραθι προς λαβα[ν τον αδελ]φ̣ον μου εις χαρραν
44 και οικη
45 σον μετ αυτου ημερας τινας ε̄[ως του αποστρ]εψαι τον θυμον
και την
οργισ̄ του αδελφου σου απο σ[ου και επιλ]αθηται α πεποιηκας
αυτω
και αποστειλασα μεταπεμ[ψομαι σε ε]κειθεν μη ποτε ατεκνωθω
46 απο των δυο ϋμω̄ εν η̄μερα [μια ειπε]ν δε ρεβεκκα προς εισακ᾽
προσωχθικα τη ζωη μου δια [τας θυγατε]ρας των υϊων χετ" λημ
ψεται ϊακωβ᾽ γυναικας απο τω[ν θυγατερ]ων της γης ταυτης
ϊνα τι
XXVIII, 1 μοι ζη̄ προσκαλεσαμενος [δε εισακ] τον ϊακωβ̄ ευλογησεν αυ
τον και ενετειλατο αυτον λ[εγων ου] λημφθη γυναικα απο των
2 θυγατερων χαναναιων αν[αστας αποδ]ραθι εις ε μεσοποταμιαν
εις

12 post ευλογησε̄ add αυτον supra man 1
19 ε̄[ως], εω̄ pro εως scr
26 αυτον, corr ω pro ον man 1

το οικον βαθουηλ' πατρο της μ̣[ητρος] σου και λαβε εκειθεν
σεαυτω
γυναικα εκ των θυγατερων λα[βαν του α]δελφου της μητρος
3 σου ο δε
θ̅ς̅ μου ευλογησαι σε και αυξησ[αι σε κα]ι̣ πληθυναι σε και
εση εις
4 συναγωγας εθνων και δωη σο̣[ι την ευλογιαν α]β̣ρααμ' του του
πα
τρος μου γαρ και τω σπερματι̣ [σου μετα σε κληρονομ]η̣σαι
την γην

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5 [της π]αροικησ[εως σου ην εδωκεν ο θ̅ς̅ τω α]βρααμ' και
α̣[π]ε̣στει
[λεν ε]ισακ' τον ϊα̣[κωβ και επορευθη εις τη]ν μεσοποταμι[αν]
προς
[λαβα]ν̣ τον υϊον β[αθουηλ του συρου αδελφον] ρ̣εβεκκας μ̣ητρος
6 [ια]κ̣ωβ' και ησαυ [ιδεν δε ησαυ οτι ευλογ]ησε̅ εισακ' τον
ϊακω̅β̅
[κ]αι ωχετο εις την [μεσοποταμιαν συριας] λαβειν εαυτω εκειθεν
γυναικα εν τω ευλογειν̣ [αυτον και εν]ε̣τειλατο αυτω λεγων συ
7 λημφθη γυναικα απο τ̣[ων θυγατερω]ν χανααν και ηκουσεν
ϊακωβ' του πατρος αυτου και τ[ης μητρο]ς σου και επορε̅ εις
την μεσο
8 ποταμιαν συριας και ϊδε ησα̣[υ οτι πον]ηραι εισιν αι θυγατερες
χ̣ανα
9 αν εναντιον εισακ' του πα[τρος αυτ]ου και επορευθη ησαυ προς
ϊ̈ς
μαηλ και ελαβεν την μα[ελεθ θ]υγατερα ϊσμαηλ υϊου αβρααμ
10 << αδελφην ναβαιωθ̣ προ̣[ς ταις γυν]αιξιν αυτου γυναικα και
εξη[λ]
θεν ϊακω̅β̅ απο του φρε[ατος του ορκου κ]αι επορευθη εις
χαρραν και
11 και απηντησεν τοπ̣[ω και εκοιμηθη] εκει εδυ γαρ ο ηλιος και
ελ̣α̣[β̅ε̅]

47, 6 εν, prim scr τω sed corr man 1 | συ, corr ο pro σ man 1

απο των λιθων του τọ[που και εθηκε]ν προς κεφαλης αυτου και ε[κοι]
12 μηθη εν τω τοπω εκ̣[εινω και εν]υπνιασθη και ϊδου κλειμαξ
εστηρισμενη εν τη [γη ης η κεφ]αλη αφεικνοιτο εις τον ουρανον
13 και οι αγγελοι του θ̅υ̅ αν[εβαινον και] κατεβαινον επ αυτη ο δε κ̅ς̅
επεστηρικτο επ αυτην κ̣[αι ειπεν] ẹγω κ̅ς̅ ο θ̅ς̅ αβρααμ του πατρος
σου και ο θ̅ς̅ εισακʼ μη φ[οβου η γη] ẹφ ην συ καθευδεις επ αυτη̅ σοι
14 δωσω αυτην και τω σπ[ερματι σο]ụ και εσται το σπερμα σου ως η > >
αμμος της γης και πλ[ατυνθησ]εται επι θαλασαν και επι λιβα και
επι βορρα̅ και επ ανατο[λας και ε]ṿευλογηθησονται εν σοι πασαι
15 α̅ι̅ φυλα της γης και εν τ[ω σπερμα]τι σου και εγω ϊδου μετα σου δια
φυλασσων σε εν πασẹ [τη οδω ου] η αν πορε̅θης και αποστρεψω
σε εις την γην ταυτη̅ οτ̣[ι ου μη σ]ε ενκαταλιπω εως του ποιησαι
16 με παντα οσα ελαλησα [σοι και] ẹξηγερθη ϊακωβ̅ εκ του ϋπνου
αυτου και ειπ̣[εν οτι εστιν κ̅ς̅ εν] τω τοπω τουτω εγω δε ουκ ειδην
17 και ẹφ[οβηθη και ειπεν ως φοβερο]ς ο τοπος ουτος ουκ εστιν το̣̅υ̅το

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18 αλλ η ọ[ικο]ς θ̅υ̅ και αυτη [η πυλη του ουρανου και ανεστ]η ϊακω[β το πρωι]
κα[ι] ελαβ̣[ε]ṿ τον λιθον ον υπ̣[εθηκεν εκει προς κεφαλης α]ụτου και εσ[τησεν]
19 αυτον̣ στη̣λην και επεχ̣ε[εν ελαιον επι το ακρον αυτ]ης και εκαλ[εσεν ιακωβ]
το ονομα του τοπου εκει[νου οικος θ̅υ̅ και ουλαμμα]ιους ονομạ [τη πολει]

20 το προτερον και ευξατω ϊ[ακωβ ευχην τω κ̅ω̅ λεγ]ων εαν η κ̅ς̅
ο [θ̅ς̅ μετ εμου]
και διαφυλαξη με εν τη ο[δω η εγω πορευομαι κ]αι δω μοι
αρτον φ̣[αγε]ι̣ν
21 και ειματιον περιβαλεσθαι και [αποστρεψη] μ̣ε μετα σωτηριας
εις τον οι[κον]
22 του πατρος μου εσται κ̅ς̅ εμοι ει[ς θ̅ν̅ και ο λιθος] ουτος ον
εστησο στηλην
εστα μοι οικος θ̅υ̅ και παντων ω[ν εαν] μ̣οι δως δεκατην
αποδεκατωσω
XXIX, 1 αυτα σοι και εξαρας ϊακωβ τους π[οδας επ]ορευθη εις γην
ανατολων προς λα
βα̅ τον εκ βαθουηλ του συρου α[δελφον τ]η ρεβεκκας μητρος
2 ϊακω̅β̅ και [ο]ρ̣α
κ̣[αι] ϊδου φρεαρ εν̣ τω πεδιω ησα̣[ν δε ε]κ̣ει τρια ποιμνια
προβατω αναπαυ
[ο]μ̣ενα επ αυτου εκ γαρ του φρε̣[ατος εκε]ι̣ν̣[ου επο]τιζον τα
ποιμνια λιθος
3 [δε η]ν μεγας επι τω στοματι το̣[υ φρεατος και σ]υ̣νηγοντο εκει
παντα τα ποι
μνια και απεκυνον τον λιθ[ον απο του στομα]τ̣ος του φρεατ̅ο̅
και εποτι̣
ζον τα προβατα και παλιν απ̣[εκαθιστω]ν̣ τον λιθον επι το
στομα
4 του φρεατο εις τον τοπον αυτου [ειπεν δε α]υτοις ϊακω̅β̅
αδελφοι πο
5 θεν εσθαι υμεις οι δε ειπαν εκ [χαρραν ε]σμεν και ειπεν αυτοις
γεινωσκεται λαβαν τον υϊο[ν ναχωρ] ο̣ι δε ειπαν γεινωσκομεν
6 ειπε δε αυτοις υγιαινει οι δε ει̣[παν υγι]α̣ινει και ϊδου ραχηλ'
η θυγα
7 τηρ αυτου ηρχετο μετα των̣ [προβατω]ν και ειπεν εστι εστιν ημε
ρα πολλη ουπω ωρα συναχθη[ναι τα κ]τηνη ποτισαντες τα προ

48, 14 στοματι, μ corr ex α man 1
18 εσθαι, corr τ super θ man 1
22 συναχθη[ναι], χ corr ex ν man 1

8 βατα απελθοντες βοσκετε οι δ[ε ειπαν] ο̣υ δυνησομεθα εως
του συν
αχθηναι παντας τους ποιμε[νας και] α̣ποκυλισωσον τον λιθον
απο του στοματο̄ του φρεα[τος και] ποτιουμεν τα προβατα
9 ετι αυ
του λαλουντος αυτοις και ραχ[ηλ η θ]υγατηρ λαβαν ηρχετο
μετα
των προβατων του πατρος αυτ[ης αυτ]η γαρ εβοσκεν τα
προβατα του
10 πατρος αυτης εγενετο δε ως ειδε[ν ια]κωβ̄ την ραχηλ θυγατερα
λαβαν αδελφου της μητρο̄ αυτο̣υ [και τα προβατα λ]αβαν
αδελφου
της μητρος αυτου και προσε[λθων ιακωβ απεκυλισ]ε̣ν τον λιθον

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[απο του] στοματ̣[ος του φρεατος και εποτισεν τα] προβατα
λαβα̣[ν α]δελφου
11 [της μη̣]τρος αυτο̣[υ και εφιλησεν ιακωβ την ρα]χηλ και βοησᾱ
[τη]ς̣ φωνη
12 [αυτου ε]κλα̅σεν κα̣[ι ανηγγειλεν τη ραχηλ ο]τι αδελφος του
π[ατ]ρος
[αυτη]ς εστι̅ και οτι̣ [υιος ρεβεκκας εστιν και δ]ρ̣α̣μουσα
απηγγειλεν τω
13 [πατ]ρι αυτης κατα [τα ρηματα ταυτα εγενετο] δ̣ε εως ηκουσεν
λαβαν το ο
[νο]μα ϊακωβ του υϊου [της αδελφης αυτου] ε̣δραμεν εις
συναντησιν αυ
το και περιλαβων αυτον εφ[ιλησεν και εισ]η̣γαγεν αυτον εις
τον οικον
αυτου και διηγησατο τω λαβ[αν παντας του]ς λογους τουτους
14 και ειπεν αυτω
λαβαν εκ τωνν οστεων μου και̣ [εκ της σα]ρ̣κος μου ει συ και
ην μετ αυτου
15 μηνα ημερω̄ ειπεν δε λαβ̣[αν τω ι]α̣κωβ̄ οδι γαρ αδελφος μου
ει συ

ου δουλευσεις μοι δωρεαν αν[αγγειλο]ν μοι τ̄ῑ ο μισθος σου
16 εστιν τω δε
λαβαν δυο θυγατερες ονομα [τη μει]ζον λεια και ονομα τη
ετερα ρα
17 χηλ' οι δε οφθαλμο[ι] λ[ει]ας α[σθενει]ς ραχηλ δε καλη τω ϊδει
και ωρ[αι]
18 α τη οψει σφοδρα ηγαπη[σεν δε ιακωβ τ]ην ραχηλ' και ειπεν
δουλε[υ]
σω σοι επτα ετη περ[ι ραχηλ της θυγα]τρος σου της νεωτερας
19 ει[πεν]
δε αυτω λαβαν βελτι[ον δουναι με αυ]την σοι η δουναι με
αυτην [α]ν
20 δρι ετερω οικησον μετ [εμου και εδ]ουλευσε̄ ϊακωβ̄ περι ραχηλ
ετη επτα και ησαν εν[αντιον αυτο]υ ως ημερω ολιγαι παρα το
αγα
21 παν αυτον αυτη ειπεν δ[ε ιακωβ πρ]ο̄ λαβαν αποδος την γυναικα
22 μου πεπληρωνται γαρ αι [ημεραι ο]πως εισελθων προ̄ αυτην σ̓υν
ηγαγεν δε λαβαν παντ[ας τους ανδ]ρας του τοπο̄ και εποιησεν
γαμω
23 και εγενετο εσπερα λαβ[ων λαβαν λει]αν τη̄ θυγατερα αυτου
εισηγαγεν
24 αυτην προς ϊακωβ̄ και ε[ισηλθεν] προ̄ αυτην ϊακωβ̄ εδωκε̄ δε
λαβαν λεια τη θυγατρι α[υτου ζελ]φαν την παιδισκην αυτο αυτη
25 παιδισκην εγενετο δε π[ρωι και ι]δ̄ ην λεια ειπεν δε ϊακωβ̄ τω
λαβαν τι τουτο εποιησας μ[οι ου πε]ρι ριαχηλ' εδουλευσα παρα
σοι
26 και ϊνα τι παρελογισω μ[ε ειπεν] δε λαβαν ουκ εσται ουτως εν
τω το
27 πω η̄μων δουναι την ν[εωτερ]αν πριν η την π̄ρ̄ε̄σ̄β̄ῡτ̄ερᾱν σ̄ῡν̄
τελεσον ουν δ[η τα ε]βδομα [ταυτη]ς και δωσω σοι και ταυτην
αντι της
28 εργασιας ης ι[ργασω παρ εμοι ετι επτ]α ετη ετερα εποιησεν δε
ϊακωβ̄

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ο[υ]τως κ[αι α]νεπληρωσ[εν τα εβδομα ταυτης και εδωκεν αυτω λαβαν ραχηλ]
29 τ[η]ν θυγ[ατε]ρα αυτου αυτω γυ[ναικα εδωκεν δε λαβαν ρα]χηλ τη [θυγατρι αυτου]
30 β[α]λλαν [τη] παιδισκην αυτο[υ αυτη παιδισκην και εισ]ηλθεν πρ[ος ραχηλ]
κ[α]ι ηγαπησεν την ραχηλ [μαλλον η λειαν και εδουλ]ευσεν αυτω [επτα ετερα]
31 ε[τ]η ιτων δε κς οτι μειζειτ[αι λεια ηνοιξεν την μ]ητραν αυτης ρα[χηλ δε]
32 ην στειρα και συνελαβεν λεια κ[αι ετεκεν τω ιακωβ] υιον εκαλεσεν [δε το ον]ο
μα αυτου ρουβην λεγουσα διοτι ε[ιδεν μου κ]ς την ταπινωσιν νυν [μ]ε αγα
33 πησει ο ανηρ μου και συνελαβε[ν παλιν λει]α και ετεκεν υιον δετερο[ν]
τω ϊακωβ και ειπεν οτι ηκουσεν [κς οτι] μεισουμαι και προσεδωκεν μοι κ[αι]
34 τουτον εκαλεσεν δε αυτου το ονο[μα συ]μεων και συνελαβεν ετι και ετε
κεν υϊον και ειπεν εν τω νυν καιρ[ω πρ]ος εμαι εσται ο ανηρ μου ετεκον γαρ
35 αυτω τρεις υϊου δια τουτο εκαλεσ[εν το] ονομα αυτου λευει και συνλαβουσα
ε[τι] ετεκεν υϊ[ο]ν και ει νυν ετι τουτ[ο εξομο]λο[γ]ησομαι κω δια τουτο εκαλε
XXX, 1 σ[ε]ν το ονομ[α] αυτου ϊουδα και [εστη του τικτε]ι[ν] ϊδουσα τε ραχηλ ουτι ου τε
τ[οκε] τω ϊακωβ' και εζηλωσε[ν ραχηλ την α]δελφην αυτης και ειπεν
2 τω [ι]ακωβ δος μοι τεκνα ει δε [μη τελευτησω ε]γω εθυμωθη δε ϊακωβ

50, 7 ταπινωσιν, sup ι[1] scr ε man 1   13 ετι[2], ε corr ex ο man 1

τη ραχηλ και ειπεν μη εναντι θ̅[υ̅ εγω ος εστ]ερ̣ησεν σε καρπον κοιλιας
3 ειπεν δε ϊδου παιδιακη μου βα[λλα εισελ]θε προ̅ αυτην και τεξεται επι
4 τω̅ γονατων μου και τεκνοποι[ησομαι κα]γω εξ αυτη̅ και εδωκεν αυ
τω βαλλων την παιδισκην α[υτης αυτ]ω̣ γυναικα εισηλθεν δε ϊακωβ̅
5 και συνελαβεν σφοδρα βαλλα η πα̣ι[δισκη ρ]αχηλ' και ετεκεν τω ϊακωβ̅
6 υϊον και ειπε̅ ραχηλ' εκρεινεν [μοι ο θ̅ς̅ κα]ι επηκουσεν της φωνης μου
7 και εδωκεν μοι υϊον και εκαλεσε[ν το ονο]μα αυτου δαν και συνελαβεν
ετι βαλλα η παιδισκη ραχηλ' κα[ι ετεκε]ν̣ υϊον δευτερον τω ϊακωβ'
8 και ειπεν συναντελαβετο μοι ο θ̅[ς και συ]ν̣ανεστραφην τη αδελφη και
9 ηδυνασθην και εκαλεσεν το ον[ομα αυ]του νεφθαλει ειδεν δε λεια οτι
εστη του τεκειν και ελαβεν ζελφ[αν τη]ν̣ παιδισκην αυτης και εδωκεν
10 αυτην ϊακωβ' γυναικα και εισηλθ[εν πρ]ος αυτην και συνελαβεν ζελφα
11 η παιδισκη λειας και ετεκεν τω ϊακω[β υι]ον και ειπεν λεια εν τυχη και
12 επονομασεν το ονομα αυτου γαδ' και συν[ελαβεν ζελφα η] παιδισκη λειας

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13 [και ετεκεν ετι τω ιακωβ υιον δευτερον και ειπ]ε̣ν λει̅ μακαρ[ια] εγω ε[ιμ]ι̣
[οτι μακαριζ]ουσι[ν με αι γυναικες και εκαλεσεν] το ονομα αυτου [ασ]η̣ρ πλ[ου]

20 post εισηλθεν add supra προς αυτην man 1
23 δαν, prim scr και sed corr man 1

14 [τος επο]ρευθη δε ρ[ουβην εν ημεραις θερισμ]ου πυρων και ευλεν
[μ]ηλα μ[αν]
[δραγορ]ου εν τω αγρ[ω και ηνεγκεν αυτα προς λ]εια την
μητερα αυτου ε[ι]
[πεν] δε ραχηλ' λεια [δος μοι των μανδραγορ]ω του υϊου σου
15 ειπεν δε λεια
ου[χ ι]κανον οτι ελαβε [τον ανδρα μου μη] και τους μανδραγορας
του υϊο[υ]
μου λημψε ειπε δε ραχηλ [ουχ ουτως] κοιμηθητω μετα σου
την νυ
16 κτα ταυτην αντι των μαν[δραγορων] του υϊου σου εισηλθεν δε
ϊακωβ
εξ αγρου εσπερας και εξηλθεν [λεια εις] συναντησιν αυτου και
ειπεν
προς με εισελευση σημερον [μεμισθ]ωμαι γαρ σε αντι των
μαδραγορων
17 του υϊου μου και εκοιμηθη μετ α[υτης τ]ην νυκτα εκεινην και
επηκουσ[ε]ν
18 ο θς λειας και συνλαβουσα ετεκεν [τω ια]κωβ υϊον πεμπτον και
ειπεν λεια
εδωκεν ο θς τον μισθ[ον ανθ ων ε]δωκα την παιδισκ[η]ν μου
τω [αν]
δρι μου και εκαλεσεν τ[ο ονομα αυτου ι]σσαχαρ εστιν μισθος
19 και συ
20 ελαβεν ετι λεια και ε[τεκεν υιον εκτο]ν των ϊακωβ και ειπεν
λει[α δε]
δωρηται μοι ο θς δωρον [καλον εν τ]ω νυν καιρω αιρετιει μι ο
ανηρ μ[ο]υ
ετεκεν γαρ αυτω υϊους ε[ξ και εκα]λεσε το ονομα αυτου ζαβουλων
21 και
μετα τουτο ετεκεν θυγατε[ρα και εκα]λεσεν το ονομα αυτης δεινα
22 εμνησ
θη δε ο θς ραχηλ και επη[κουσεν αυ]της ο θς και ανεωξαν την
μητραν

23 αυτης και συνλαβουσα ετεκε̣[ν τω ιακ]ωβ̅ ϋιον ειπε̅ δε ραχηλ
αφειλεν
24 ο θ̅ς̅ μου το ονειδος και εκ[αλεσεν το] ονομα αυτου ϊωσηφ'
λεγουσα προσ
25 θετω ο θ̅ς̅ μοι ϋιον ετερο[ν εγενε]το δε ως ετεκεν ραχηλ' τον ϊω
σηφ' ειπεν ϊακωβ' προς̣ [λαβαν] απο απελθω εις τον τοπον
μου και
26 την γη̅ μου αποδος τας γυ[ναικας] μου και τα πεδι περι ων
εδουλευσα
σοι απελθω και απ̣ελθω συ [γαρ γιν]ωσκεις την δουλειαν ων
εδουλευ
27 κα σοι ειπεν δε αυτω λαβαν ε[ι ευρον] χαριν εναντιον σου
οιωνισαμην
28 ευλογησε̣ν γαρ με ο θ̅ς̅ τ[η ση ει]σοδω διαστειλο τον μισθον
σου προς
29 με και δωσω ειπεν δε ι̣α̣[κωβ τω λ]α̣βαν ει ευρον γεινωσκεις οσα
εδουλευκα σοι
30 και οσα ην κτ̣[ηνη σου μετ εμο]υ μεικρα σα̅ ην οσα ην σοι
εναντιον

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εμ[ου κ]αι ευξ̣ηθη εις πληθ[ος και ηυλογησεν σε κ̅ς̅ επι τω
ποδ]ι̣ [μου νυν ουν πο]
τε π̣[οι]ησω [κ]ακω εμαυτω οικον [και ειπεν αυτω λαβαν τ]ι̣ σοι
31 δω και ε̣[ιπεν αυτω]
ϊ̣α̣κωβ ου δωσεις μοι ουθεν εαν̣ [ποιησεις μοι το ρημα το]υτο
παν ποι[μανω τα]
32 π[ρο]βατα σου και φυλαξω παρ[ελθετω παντα τα προβατα σ]ο̣υ
σημερον [και διαχωρισον]
εκ[ε]ιθεν παν προβατα φαιον ε[ν τοις αρνασιν και π]αν διαλευκον
κ̣α̣ι [ραν]τ̣ον
33 ε[ν] ταις αιξιν εστω μοι μισθος κ[αι επακουσεται μοι] η
δικαιοσυνη εν τη ημερα

51, 24 πεδι, del ε et ι man I **26** σοι, corr ex ει man I
28 ευρον, ν superscr man I

τη αυριον οτι εστι ο μισθος μου εν[ωπιον σου κ]αι παν οσαν
μοι εαν μη η ναλε[υ]
κον και ραντον εν ταις αιξιν κα̣[ι φαιον εν το]ι̣ς αρνασιν
καικλεμμενον ε̣[σ]
34 ται παρ εμοι ειπεν δε αυτω λαβᾱ εσ̣[τω κατα] το ρημα
35 σου και διεστειλεν εν
τη ημερα εκεινη τους τρατηγου[ς τους ρ]ατους και τους
διαλευκους και πα
σα[ς] τ̣ας εκαστας τας ραντας και τ̣α[ς δια]λευκους και παν ο
ην λευκον
ε[ν α]υτω και παν ο ην φαιον εν τοις α[ρνασι]ν και εδωκεν δια
χειρο̄ των ϋϊων
36 α[υτο]υ και απεστησεν οδον τριων [ημερων ανα] μ̣εσον αυτων
και ανα με
σ[ον ια]κωβ ϊακωβ δε εποιμαιν[εν τα προβατα] λαβαν τα
37 ϋπολειφθετα ελα
β[εν δε] ϊακωβ̄ ελαβδον στιρακ[ινην χλωραν] κ̣αι καρυϊνην και
πλατα
ν[ο]υ και ελαπισε̄ αυτ[ας] ϊακωβ̄ λε̣[πισματα λευ]κα περισυρων
το χλωρο[ν]
38 εφαινετο επι ταις ραβδοις το λευκον [ο ελεπισ]εν ποικιλας και
παρεθηκεν̣
τ̣[α]ς̣ ραβδους ας ελεπισεν εν ταις λη[νοις ποτ]ιστηριοις του
ϋδατος ϊνα ως
εαν ελθωσιν τα προβατα πειν εν[ωπιον τ]ων ραβδων ελθοντων αυ
39 των εις το πεῑ ενεκισσησεν τα πρ[οβατα ε̣]ις ταις ραβδους και
ετικτον τα
40 προβατα διαλευκα και ποικιλα κα̣[ι σποδ]οειδη ραντα τους δε
αμνους
διεστειλεν ϊακωβ̄ και εθηκεν εν[αντ]ιον των προβατων κρειον
διαλευκο και ποικιλον εν τοῑ αμν̣[οις και] διεχωρισεν εαυτω
ποιμνιο̄
κατα μονας και ουκ εμιξεν αυτα ε[ις τα πρ]οβατα λαβαν
41 εγενετο δε εν

52, 8 και, corr ex κα man 1 **11** εκαστας, del et superscr αιγας man 1
23 ποιμνιο̄, corr ex ποιμνια man 1

τω καιρω ω̄ ενεκισσησεν τα πρ[οβατα] εγ γαστρι λαμ᾿βανοντα
ϊακωβ̄
εθηκεν ϊακωβ τας ραβδους εναν̣[τιον] τ̣ων προβατων εν τασς λην
42 νοι τους ενκισησαι αυτα κατα τας ρ̣[αβδ]ο̣υς ηνικα δ αν τετηκη
τα
προβατα ουκ ετιθει εγενετο δε τα α[ση]μα του λαβαν τα δε
επισημα
43 τω ϊακωβ̄ και επλο̄τησεν ο ανθ[ρωπ]ο̣ς σφο̣δρα σφοδρα και
εγενε
το αυτων κτηνα πολλα και βο[ες και παιδες και πα]ι̣δισκᾱ και
καμηλο

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ΝΓ

XXXI, 1 [και ονοι ηκουσεν δε ι̣ακωβ τα ρηματα των υ]ϊων λαβαν
λεγ̣οντω[ν]
[ειληφε]ν ϊακωβ̄ π̣[αντα τα προβατα του πα]τ̣ρο̄ ημων και εκ
τ̣ων [του]
2 [πατρος] ημων πεπ̣[οιηκεν πασαν την δοξ]α̣ν ταυτην και ειδεν
ϊακ[ωβ]
[το προσ]ωπον του λαβ̣[αν οτι ουκ ην προσωπον α]υ̣του ως
εχθες και ως τριτ[ην]
3 [ημερ]αν ειπεν δε κ̄ς̄ π̣[ρος ιακωβ αποστρ]ε̣φου εις την γη̄ των
πατ[ε]
ρ̣ω̣ν σου και εις την γε̣[ν]ε̣α̣ν̣ [σου και εσομαι] μετα σου
4 αποστειλας δε ϊακ[ωβ]
5 ε̣καλεσεν λεια και ραχηλ ε̣[ις το πεδιο]ν ου τα ποιμνια και
ειπεν αυτα̣[ι]ς̣
ορω εγω το πρωσοπον του [πατρος υμω]ν οτι ουκ εστιν προς
εμου ως εκθ̣ε̣ς
και ως τριτη ημεραν ο δε θ̄ς̣ [του] πατρος μου ην μετ εμου
6 ″και αυ
ται δε οιδατε οτι εν παση τη [ισχυι] μου δεδουλευκα τω πατρι
υμω̄

25 ϊακωβ̄, del man 1 27 τετηκη, corr η ετεκα man 1
30 πολλα, πο vid in ras 53, 7 λεια, add ν supra man 1

7 ο δε πατηρ ϋμων παρεκρου[σατο] μ̣ε και ηλλαξεν τον μισθον μου τ[ω̅]
8 δεκα αμνων και ουκ εδ[ω]κεν̣ [αυτω] ο θ̅ς̅ κακοποιησαι με εδει ουτ[ως]
ειπη τα ποικιλα σου ε̣[σται μισθος κ]αι τεξεται παντα τα προβατα λε[υκα]
9 και οφειλιν ο θ̅ς̅ παντα [τα κτηνη το]υ̣ πατρος ϋμων και εδωκε[ν μοι]
10 αυτα και εγενετο ηνικ̣[α ενεκισσων] τα προβατ[α] και ειδεν τοις [οφθαλ]
μοις αυτα εν τω ϋπνω [και ιδου οι τ]ραγοι και οι κρειοι αναβαινοντε̣[ς]
επι τα προβατα και αι ε[πι τας αιγ]ας διαλευκοι και ποικιλοι και σποδο
11 ειδεις ραντοι και ειπεν μ[οι ο αγγε]λος του θ̅υ̅ καθ υπνο̅ ϊακωβ̅ ε[γ̣ω]
12 δε ειπα τι εστιν και ειπ̣[εν α]ν̣αβλεψον τοις οφθαλμοις σου σου
και ϊδε τους τραγους κ[αι τους κ]ρειους αναβαινοντες επι τα προ
βατα και επι τας αιγας [διαλε]υκους και ποικιλους και σποδοειδεις
13 τους εωρακα γαρ οσα σοι [λαβαν] ποιει εγω ειμι ο θ̅ς̅ ο̅ οφεις̅ σοι εν το̣
πω θ̅υ̅ ου ηλειψας μοι εκ[ει στηλ]ην κα̅ι ου ευξω μοι εκει ευχην νυν
ουν αναστηθι και εξελθ[ε . . .] εκ της γης ταυτης κα̅ απελθε εις τη
14 ν γενεαν της γενεσεω̣[ς σου] και εσομαι μετα σοι αποκριθεισα̅
δε ραχηλ και ρεια ειπε[ν αυτ]ω̣ μη εστιν ημειν ετι μερις η κλη
15 ρονομια εν τω οικω τ̣[ου] πατρος ημων ουχ ως αι αλλοτριαι λε
γισμεθα αυ̣[τω πεπρακεν] γαρ ημας και κατεφαγεν καταβρωσει
16 το αργυ[ριον ημων παντα το]ν̣ πλουτον κα̅ την δοξαν αφει

17 *αι*, del man I **22** *τους*, corr ex *τιους* man I
25 *γενεαν*, pro ε[1] corr η man I
26 *ρεια*, del ρ et superscr λ man I
28 *λεγισμεθα*, ante γ man posterior vid scr λο [del λε (Schmidt)]

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λατ[ο ο] $\overline{θς}$ του πατρος ημω[ν ημιν εσται και τοις τεκνοις ημων
νυν ουν οσα]
17 ειρ[ηκε]ν σοι ο $\overline{θς}$ ποιει αναστας [δε ιακωβ ελαβεν τας γυναι]κα[ς
αυτου και τα]
18 πα[ιδι]α αυτου και επεβιβασεν αυ[τα επι τας καμηλο]υς και
απηγ[αγεν παν]
τα [τα υ]παρχοντα αυτου και π[α]σα[ν την αποσ]κευ[ην] αυτου
ην ε[ποιησεν εν]
τη μεσοποταμια και παντα [τα αυτου απε]λθειν προς εισακ'
τον [πατερα αυ]
19 το[υ] ει̅ γην χαναν λαβαν δε ωχ[ετο κειραι τ]α προβατα αυτου
εκλε[ψεν δε ρα]
20 χηλ τα ειδωκα του πατρος αυτης κ[αι εκρυψ]ε ϊακωβ' λαβαν
τον συρ[ον του] μ[η]
21 αναγγειλα αυτω οτι αποδιδρασκ[ει και α]πεδρα αυτος κα τα
αυτου π[αν]τα
και διεβη τον ποταμον και ωρμη[σεν ει]ς το ορος γαλαμ
22 ανηγγελη [δ]ε λα
23 βαν τω συρω τη ημερα τη τριτη ο[τι α]πεδρα ϊακωβ και
παραλαβων τους
αδε[λ]φους αυτου μετ αυτου εδιωξεν ο[πισ]ω αυτου οδον ημερων
επτα και κα
24 τελ[α]βεν αυτον εν τω ορει τω γαλαλ [η]λθεν δε ο $\overline{θς}$ προς
λαβαν τον συρον
κα[θ υ]πνο την νυκτα και ειπεν αυ[τω] φυλαξαι σεαυτον μη ποτε
λαλησῃ[ς]
25 μ[ετα] ϊακωβ' πονηρα κατελαβεν [λαβαν τ]ον ϊακωβ ιακωβ' δε
επηξεν την
σκ[ηνη]ν αυτου εν τω ορει λαβαν [δε εστη]σεν τους αδελφους
αυτου εν τω

54, 2 *αναστας*, *ν* corr ex *π* man 1 **8** *αναγγειλα*, add *ι* supra man 1 | *αποδιδρασκει*, *ο* del man posterior quod *π* male scr legitur *πο*
9 *γαλαμ*, pro *γ* prim scr *κ*

26 ορει γ̣α̣λααδ' ειπεν δε λαβαν τω ϊ[ακωβ τι τ]ο̣υτο εποιησας ϊνα
τι κρυφ̣η
απεδρας και εκ̣λοποφρονησας με [και απ]ηγαγες τας θυγατερας
μου ως αι
27 χμαλοτιδας μαχαιρα κᾱ ει ανηγγε[ιλας μο]ι εξαπεστειλα αν σε
μετ εφρ[ο]
28 συνης και μετα μουοικων και τυμπα̣[νων κ]αι κιθαρας ουκ
ηξιωθην κα
ταφιλῆναι τα παιδια μου και τας θυ[γατερ]ας νῡ δε αφρονως
επραξᾱ
29 και νυν εισχυει η χειρ μου κακοποιη[σαι σε] ο δε θ̄ς του πατρος
σου εχθες
ειπεν προς με λεγων φυλαξαι σεαυτον [μη π]οτε λαλησης μετα
30 ϊακωβ' νυ̣ν
ουν πο[ν]ηρα πεπορευσαι επιθυμια γαρ [επεθ]υ̣μησας απελθειν
εις τον οι
31 κον του πατρος σου ϊνα τι εκλεψας του[ς θε]ο̣υς μου αποκριθει̅
δε ϊακωβ̄ ει
πεν τω λαβαν ειπα γαρ μη ποτε αφ[ελητ]αι τας θυγατερας σου
απ εμου
32 και παντα τα εμα επιγνωθι τι εστι̣[ν τ]ων σων παρ εμοι και
λαβε και ου
κ επεγνω παρ αυτω ουθεν και ειπεν α[υτ]ω ϊακωβ' παρ ω αν
ευρης τους
θεους σου οικη̅σεται εναντιον των α[δε]λφων ημων ουκ ειδη δε
ϊακω[β]
33 οτι ραχηλ' η γυνη αυτου εκλεψεν αυτο̣υ̣[ς ει]σ̣[ελθων] δε λαβαν
ηραυνη

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[σεν εις τον οικον λειας και ουχ ευρεν και εξελθ]ων εκ του οικου
του λ[ειας] και
[ηραυνη]σεν τ̣ο̣ν̣ [οικον ιακωβ και εν τω] οικω των δυο παιδισκω̣ν
[και] ο̣υ

20 καταφιλῆναι, del ν et super scr σ man 1   25 αφ[ελ]αι pro αφ[ελητ]αι (Schmidt)
28 ουκ ειδη, superscr litt incert

34 [χ ευρεν ει]σηλθεν δε κ[αι εις τον οικον ραχ]ηλ' ραχηλ δε
ελαβεν τα ειδω̣[λα] και
[ενεβα]λ̣εν αυτα εις τα σαγ[ματα της καμ]η̣λ̣ου και επεκαθισεν
35 αυτο̣[ις κ]αι
[κα]ι̣ ειπεν τω πατρι αυτη[ς μη βαρεως φερ]ε̣ χε̅ κε̅ οτι ου δυνομαι
ανα[στ]η̣
[ναι ε]νωπιον σου οτι το κα[τ εθισμον τ]ων γυναικων μοι εστιν
ηρε[υν]η
[σεν] δε λαβαν εν ολω τω οικ[ω και ουχ] ε̣υρε̅ τα ειδωλα
36 ωργισθη δε ϊακωβ̅
[κ]αι εμαχεσατο τω λαβαν α[ποκριθ]εις δε ϊακωβ' ειπεν τω λαβαν
τι το
αδικημα μου και τι το αμαρτη[μα μο]υ τι κατεδιωξας οπισω
37 μου και οτι η
ραυνησας παντα τα σκευη μο[υ τι] ευρες απο παντων των
σκευων του οι
κου σου εω̅ ωδε εναντιον των [αδε]λφων μου και των αδελφων
[σ]ου
38 και ελεγξατωσαν ανα μεσον [τω]ν̣ δυο ημω̅ ταυτα μοι εικοσι
ετη εγω̣ ε̣ι
μι μετα σου τα προβατα [σο]υ και [αιγε]ς̣ σου ουχι ητεκνωθησαν
κρειους̣ [π]ρ̣[ο]
39 βατων σου ου κατεφαγον θη[ριαλω]τον ουκ ανενηνοχα σοι εγω
α[πε]τιν̣
40 νυον παρ εμαυτα κλεμμα[τα νυκτο]ς̣ εγεινομην της ημερας
[συνκαι]ο
μενος τω καυματι και π̣[αγετω τ]ης νυκτος αφειστατο ο ϋπνο̣[ς
α]π̣ο
41 των οφθαλμων μου τα[υτα μοι] εικοσι ετη εγω ειμι εν τ̣η οικεια
σου εν
εδουλευσα σοι δεκα τεσ[σαρα ετ]η̣ αντι τω̅ δυο θυγατερω̣ν σου̣
κ̣α̣̅ εξ ετη
εν τοις προβατοι̅ και παρ[ελογι]σ̣ω τον μισθον μου δεκα αμνων
42 ει μη

55, 17 ενεδουλευσα, del εν man 1 **19** προβατοῑ, add σου supra man 1

ο θ̅ς̅ του πατρος μου αβρα[αμ η]ν μοι και ο φοβος εισακ νυν
αν κενον
με εξαπεστειλας τη̅ ταπε[ινω]σ̣ιν μου και τον πονον τω̅ν̅ χ̅ειρω̅
μου
43 ειδεν ο θ̅ς̅ και ηλενξε σ̣[ε ο θ̅]ς εχθες αποκριθεις δε λαβαν ειπεν
τω
ϊακωβ' θυγατερες θυγα[τερες] μου και οι ϋιοι μου ϋιοι μου κ[αι]
τ̣α κτη
νη μου και παντα οσα συ π[οιεις] μοι εμα εστιν και των
θυγατερων μου
τι ποιησω ταυταις σημερο̣[ν η τ]οις τεκνοις αυτων οις ετεκε̅
44 νυν ουν
δευρο διασωμεθα διαθη[κη]ν και εγω και συ και εσται εις μαρτυ
ριον ανανα μεσον εμο̅ κ[αι σ]ο̣υ ειπεν δε αυτω ϊδου ουθεις μεθ η
45 μω̅ εστιν ιδου ο θ̅ς̅ μαρ[τυς] ανα μεσον εμου και σου λαβων δε
46 ϊακωβ' λιθον εστησεν α[υτ]ον στηλη ειπεν δε ϊακωβ' τοις αδελ
φοις αυτου σ[υνλεγετε λιθους κ]αι σ̅υ̅ελεξαν λιθους και εποιησαν

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β[ουνον] και εφαγον εκει και ε̣π̣[ιον επι του βουνου και ειπεν
αυτω λαβαν]
ο [βουνο]ς̣ ουτος μαρτυρει ανα μεσο̣[ν εμου και σου ση]μ̣ε̣ρ̣[ον
47 και εκαλεσεν αυτον]
λ̣[αβαν] ο̣ βουνος της μαρτυριας ϊακω[β δε εκαλ]ε̣σεν αυτον
βουν̣[ος μαρτυρει]
48 ε[ιπε]ν δε αυτω λαβαν ϊδου ο βουνος ο[υτος και] η̣ στηλη ην
εστησα̣ [ανα μεσον]
49 ε̣[μο]υ̣ και σου οτι αποστησομεθ[α ετερος α]πο του ετερου ει
50 ταπει[νωσεις τας]
θ[υγ]α̣τερας μου ει λημψη γυναικα[ς επι ταις] θυγατρασιν μου
ορα ουθ[εις μεθ η]
52 μ̣ων εαν τε γαρ εγω μη διαβων προς σ[ε μηδ]ε̣ συ διαβης
προς εμε βου̣[νον το]υ̣τον̣

23 ante θυγατεγες[1] add αι sup man 1
26 και,[1] del man 1

53 και την στηλην ταυτη̅ επι κακια ο θ̅ς̅ [αβρα]αμ’ και ο θ̅ς̅ ναχωρ κρειν[ει α]να
54 μεσον ημων και ωμοσεν ϊακωβ̅ κα[τα τ]ου φοβου αυτου του πατρο[ς ε]ισακ’
και εθυσεν ϊακωβ’ θυσιαν εν τω ορει κ[αι] εκαλεσεν τους αδελφους αυ[το]υ και
55 εφ[α]γον και επια̅ και εκοιμηθησα[ν] εν τω ορει αναστας δε λαβαν το πρωι
κα[τ]εφιλησεν τους υϊου αυτου και τας [θ]υγατερας και ευλογησε̅ αυτους και
XXXII, 1 απ[οστ]ραφει̅ λαβαν απηλθεν εις τον το[π]ον αυτου και ϊακωβ̅ απηρεν εις την
ε[αυτο]υ οδον και αναβλεψας ειδεν παρ[εμ]βολην θ̅υ̅ παρεμβεβληκυιαν
2 κ[αι συν]ηντησαν αυτω οι αγγελοι τ[ου θ̅υ̅ ειπεν] δε ϊακωβ̅ ηνικα ειδεν αυ[τους]
παρ[εμβ]ολη θ̅υ̅ αυτη και εκαλεσεν το [ονομα του τοπο]υ
3 παρεβ̅πολαι απεστειλεν [δε]
ϊακωβ’ [αγ]γελους εμπροσθεν αυτου προς [ησαν του α]δελφου αυτου εις γην τη[ν]
4 τηειρ εις κωραν εδωμ και ενετειλατο αυτ[οις λεγων] ουτως ερειτε τω κο μο̅ ησα[υ]
ουτως λεγει ο παις σου ϊακωβ’ μετα λ[αβαν] παρωκησα και εχρονισα εως
5 του νυν και εγενοντο μοι βοες και ονοι [και π]ροβατα και παιδες και παιδισ[και]
και απεστειλα αναγγειλα τω κ̅ω̅ μου η[σαυ ι]να ευρη ο παις σου χαριν εναν
6 τιον σου και απεστρεψαν οι αγγελοι προς [ιακ]ωβ’ λεγοντες ει ηλθομεν προς
τον αδ[ε]λφον σου ησαν και ϊδου αυτ[ος ε]ρχεται εις συναντησιν σου
7 και τετρακοσιοι ανδρες εφοβηθη μ[ετ α]υ̅τ̅ο̅υ̅ ϊακωβ’ σφοδρα και ηπο

56, 18 κωραν, pro κ corr χ man 1 **24** μ[ετ α]υτου, del et superscr δε man 1

ροιτο και διειλεν τον λαον του μετ αυ[το]υ και τα προβατα και τᾱ βοας
8 εις δυο παρεμβολας και ειπεν ϊακ[ωβ ε]αν ελθη ησαυ εις παρεμβο
λην μιαν και εκκοψη αυτη̄ εσται η [παρ]εμβολη η δευτερα εις το σω
9 σεθαι ειπέν δε ϊακωβ' του πατρος μου [αβ]ρααμ και ο θ̅ς̅ του πατρος μου
εισακ κ̅ς̅ ο ειπας μοι αποτροχε εις την γην της γενεσεως σου και ευ
10 σε ποιησω ϊκανωται μοι απο πασης δ[ικ]αιοσυ[νης] και πασης αληθειας

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[N]Z

[ης εποιησας τω παιδι σου εν γαρ τη ραβδω μ]ου διεβην τον ιορδαν[ην το]υτον
11 [νυν δε γεγονα εις δυο παρεμβολας εξ]ελου με εκ χειρος του αδε[λφου μ]ου
[ησαυ οτι φ]οβουμαι αυτο̄ εγ[ω μη ποτε ελθ]ων παταξη μετερα
12 επι τεκν[οις συ δ]ε ει
[πας καλως] ευ σε ποιησω κα θη[σω το σπερ]μα σου ως την αμμον της θα[λασσ]ης
13 [η ουκ α]ριθμηθησεται απο τ[ου πληθους] και εκοιμηθης εκει την νυκ[τα ε]κει
14 [νην κ]αι ελαβεν ων εφερεν δ[ωρα ησαυ] τω αδελφω αυτου αιγᾱ διακοσια[ς τρ]α
15 [γους ε]ικοκοσι προβατα διακοσι[α κριο]υς εικοσι καμηλου̅ θηλαζουσα[ς κ]αι
τ[α παι]δια αυτων τριακοντα βοθ̅ς̅ [τεσσε]ρακοντα ταρους δεκα ονους εικοσι και
16 π[ω]λους δεκα και εδωκεν δια χε[ιρος] τοῑ παισιν αυτου ποιμνιον κατα μονας

28 σωσεθαι, corr ζ pro $σ^2$ man 1 | ϊακωβ, add ο θ̅ς̅ supra man 1
30 ϊκανωται, prim scr ο pro ω
57, 3 μετερα prim scr, corr μητερα man 1

και ειπεν τοις παισιν αυτου προπ[ορ]ευεσθαι εμπρο̄θεν μου και διαστημα ποι
17 ειτε ανα μεσον ποιμνης και π[οι]μνη̄ αυτοι ενετειλατο τω προτω λεγων
εαν σοι συναντησιν ησαυ ο α[δε]λφος μου και ερωτα σαι λεγων τιν[ος] ει και
18 που πορευη και τεινος ταυτα τα [π]ροπορευομενα σου ερεῑ του παιδο[ς σ]ου ϊακωβ’
19 δωρα απεστειλεν τω κ̅ω̅ ησαυ [κ]αι ϊδου αυτος οπισω ημων και ε[νετ]ει
λατο τω πρωτω και τω δ[ε]υτερ[ω κ]αι τω τριτω και πασι τοις προπορευ[ομεν]οις
οπισω των ποιμνιων [τουτων λ]εγων κατα το ρημα τουτο λα[λησατε]
20 ησαυ εν τω ευρειν υμας [αυτον κ]αι ερειτε ϊδου ο παις σου ϊακωβ π[αραγ]εινε
ται προς σε οπισω ημω[ν ειπεν γ]αρ εξειλασομαι το προσωπον αυτου
21 ϊσως γαρ προσδεξεται το πρ[οσω]πον μου και παρεπορευοντο τα δωρα κα
τα προσωπον αυτου αυτος [δε ε]κοιμηθη την νυκτα εκεινην εν τη
22 παρε̄βολη αναστας δε τ[ην ν]υκτα εκεινην ελαβεν τας δυο γυναι
κας και τας δυο παιδισκας [και τα] ενδεκα παιδια αυτου και διεβην την
23 διαβασιν του ϊακοβ και ε[λαβ]εν αυτους και διεβη τον χιμαρρουν και
24 διεβιβασεν παντα τα αυτ[ου υ]πελειφθη̄ δε ϊακωβ’ μονος [κ̅α̅ι̅] ε̅π̅α̅
25 λαιεν ανθρωπος μετ αυτ[ου ε]ως πρωϊ ειδεν δε οτι ου δυναται προς
αυτον ηψατο του πλατους [του μ]ηρου αυτου και εναρχησεν το πλατος
26 του μηρου ϊακωβ’ εν τω π[αλαιε]ιν αυτο̄ μετ αυτου και ειπεν αυτω αποσ

23 ϊακοβ, corr ϊαβοκ man 1
27 αυτο̄, prim scr αυτω̄, corr man 1

τειλον δε ανεβη γαρ ο ορ[θρος] ο̣ δε ειπεν ου μη σαι αποστειλω εαν
27 μη με ευλογησης ειπεν δ̣[ε αυ]τω τι τω ονομα σου ο δε ειπεν ϊακωβ'
28 ειπε̄ δε ου κληθησεται ετι [τ]ο ονομα σου ϊακωβ' αλ' αλλα ϊσραηλ
εσται το ονομα [σου ο]τ̣ι ενι̣[σ]χυσας μετα θεου και μετα ανθρωπων

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29 δυν[ατος η]ρωτησεν δε αυτον [ιακωβ και ειπεν αναγγειλον μο]ι [το ονομα σου]
ο δε ε[ιπεν ινα] τι του̣τω ερωτας το ονομ̣[α μου και ηυλογησεν
30 α]υ̣τον εκει κ[αι εκαλεσεν]
το ον̣[ομα του] τ̣οπου εκεινου̣ ειδος θ̅υ̅ ειδο̄ γ[αρ θ̅ν̅ προσ]ω̣πον προ προσω[πον και εσωθη]
31 μ̣ο̣υ̣ η̣ [ψυχ]η ενετειλεν δε αυτω ο ηνος ηνικ[α̣ παρη]λθεν το ειδος του [θ̅υ̅ αυτος δε επεσκα]
32 ζ̣ε[ν τω] μηρω αυτου ενεκεν τουτου ου μη [φαγω]σ̣ιν οι υϊοι ισλαηλ τ̣ο [νευρον ο ε]να̅
κη[σεν ο] εστιν επι του πλατους του μηρο̣υ [ιακ]ωβ' του νευρου
XXXIII, 1 ου εναρκ̣[ησεν α]ν̣α
βλε[ψας] δε ϊακωβ' τοις οφθαλμοις ειδεν κ[αι ι]δ̣ε ησαυ ο αδελφος αυτου ε̣[ρχομε]ν̣ο̄
και τ̣ε̣τρακοσιοι ανδρες μετ αυτου εφ̣οβηθη [γαρ ι]ακωβ' σφοδρα και ηπ̣[ορειτο και]
2 επιδιειλεν ϊακωβ' τα παιδια επι ειαν και ρα̣[χ]ηλ και τας δυο παιδισκα[ς και] τους
υϊους αυτων εν προτοις και λειαν και τα παιδ[ι]α̣ αυτης οπισω και ραχηλ κ[αι ι̅]ωσηφ'
3 εσχατους αυτος δε προηλθεν εμπροσθεν [α]υτω̄ και προσεκυνησεν επ[ι τ]ην
4 γην ε̣[πτ]ακις εως του εγγισαι του αδελφο̄ α[υ]τ̣ου και προσεδραμε̄ ησαυ εις [σ]υ̣ναν

28 δε, superscr με man 1 29 ειπεν, ε[1] corr ex δ man 1
30 ϊσραηλ', ρ corr ex λ man 1
58, 9 ante ειαν superscr λ man 1 | και[1] (prim scr κα), superscr ε (pro επι?) sed del man 1

τησῑ α[υτ]ω και περιλαβων αυτον εφιλησεν [κ]αι προ̄επεσεν επι
τον τραχη̣λ[ο̅] αυ
5 του κ̣[αι ε]κλαυσαν αμφοτεροι και αναβλεψᾱ̣ ειδεν τας γυναικας
και τα παιδια
και ει[πε]ν̣ τι ταυτα σοι εστιν ο δε ειπεν τα παι̣δι οις ηλεησεν
ο θ̅ς̅ τον παιδα σου
6 και προ̣[σηγ]γισαν αι παιδισκαι και τα τεκν̣α αυτων και
7 προσεκυνησαν και
προσ̣η[γγισ]εν λεια και τα τεκνα αυτης κᾱ [π]ρ̣οσεκυνησεν και
μετα τουτο πρ[ο]σ̣
8 ηγγισεν ρ̣αχηλ᾽ και ϊωσηφ᾽ και προσεκ[υν]ησαν και ειπεν τι
ταυτα εστιν
σοι πασαι αι παρεμβολαι αυται αις απηντηνκ[α] ο δε ειπεν ϊνα
ευρη ο παις σου
9 χαριν εναντιον σου κ̅ε̅ ειπεν δε ησαν εσ[τι]ν̣ μοι πολλα αδελφαι
εσται σοι τα
10 σα ειπεν δε ϊακωβ̅β̅ αυτω ει θυρηκα χαρ[ιν] εναντιον σου δεξαι
τα δωρα δι
α των εμων χειρων ενεκεν τουτου ειδ[ον] το προσωπον σου ως
αν τις ιδοι
11 προσωπο̄ θ̅υ̅ και ευδοκησεις με λαβε τα̣[ς ε]υλογιας μου ας
ηνεγκα σοι οτι
ηλεησε[ν μ]ε ο θ̅ς̅ και εστιν μοι παντα κ[αι] εβιασατο αυτον
12 και ελαβεν
13 και ει[π]ε̣̄ απ[α]ραντες πορευσομεθα επ ευθ[ει]ας ειπεν δε αυτω
ο κ̅ς̅ μου γει
νωσκει οτι τα παιδια απαλωτερα και τα πρ̣[ο]βατα και αι βοες
λοχευονται επ ε
με εαν καταδιωξω αυτους ημεραν μιαν η δυο αποθανουνται
παντα τα
14 κτηνη προσελθετω ο κ̅ς̅ εμπροσθεν του [π]αιδος εγω δε
ενεισχυσω εν
τη οδω κατα σχολη της πορευσεως της̣ ε̣ναντιον εμου και κατα
ποδ̣α

23 [ε]υλογιας μου: ας μου corr ex ουλογι man 1

15 των παιδαριων εως του ελθεῖ προς τον κ̅ν̅ μου εις σηειρ' ειπεν
δε ησαυ
καταλειψω μετα σου απο του λαου του μετ εμου ο δε ειπεν τινα
το ϊκανον

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16 [οτι ευρον χα]ρ̣[ιν εναντιον σου κ̅ε̅ απεσ]τρεψεν δε ησαυ ε̣[ν τη
ημερ]α
17 [εκεινη] εις την οδο̣[ν αυτου εις σηει]ρ̣ [κ]α̣ι ϊακωβ' απαιρει εις
κ̣[ηνας κ]αι ε
[ποιησεν εα]υτω εκει οι[κιας και τοι]ς κτηνεσιν αυτου εποιησεν
[σκη]ν̣ας
18 [δια τουτο] εκαλεσεν το ονομ̣[α το]υ̣ τοπου εκεινου σκηναι και
[ηλθεν ι]ακω[β̅]
[εις σαλη]μ̣ πολιν σικιμων η [εστ]ιν εν γη χαναα̅ οτε ηλθον
ε[κ με]σ̣ο
[ποτα]μιας της συριας και παρ[ενε]βαλε̄ κατα προσωπον της
19 πολε[ως κ]αι
[εκτη]σ̣ατο τη μεριδα του αγρ[ου ο]υ̣ εστησεν εκει την σκηνην
αυ[του] π̣α
20 ρ[α εμ]ωρ του πατρο̄ συχεμ' εκα[το]ν αμνων και εστησεν εκει
θυσιαστηρι
XXXIV, 1 ο[ν] κ̣αι επεκαλεσατο τον θ̅ν̅ ϊ[σρ]αηλ εξηλθε̄ δε δεινα η θυγατηρ
λειας
η[ν ε]τεκεν τω ϊακωβ' καταμαθειν τας τας θυγατερας των ενχωριων
2 [κ]αι ειδε αυτην συχεμ υϊος εμ̣ωρ ο χορραιος ο αρχων της γης
και λα
3 β̣ων αυτην εκοιμηθη μετ [α]υ̣της και εταπεινωσεν αυτην και προσ
εσχεν τη ψυχη δεινας της θυγατρος ϊακωβ' και ηγαπησεν [τ]ην
παρθενην και ελαλησεν κατα την διανοιαν της παρθενου α[υτη]
4 ειπεν
δε συχεμ' προς εμωρ τον πατερ[α α]υτου λεγων λαβε μοι την
παι̣[δα τα]υτην
5 εις γυναικα ϊακωβ' δε ηκου[σε]ν̣ οτι εμια ο υιος εμωρ δειναν
τ[ην] θ̣υγατερα

31 τινα το, corr ινα τι τουτο man 1

αυτου οι δε οι υϊοι αυτου ησαν μ̣ε̣τα των κτηνων αυτου εν τω
πεδιω >>>
6 παρεσιωπησεν δε ϊακωβ [εω]ς του ελθεῖ αυτους εξηλθεν δε εμωρ
ο πα
7 τηρ συχεμ’ προς ϊακωβ’ λα[λ]ησαι αυτω οι δε υϊοι ϊακωβ’ ηλθον
εκ του
πεδιου ως τε ηκουσαν κατε̣[ν]υ̣χθησαν οι ανδρες και λυπηρον
ην αυτοις
σφοδρα οτι ασχημον εποι[ησ]ε̄ εν ισραηλ κοιμηθις μετα της
θυγατρος
8 ϊακωβ’ και ουχ ουτως εσται [κα]ι ελαλησεν εμωρ αυτοις λεγων
συχεμ
ο υϊος μου προειλατο τη ψυ̣χ̣η την θυγατερα υμων τοδε α[υτ]ω
αυτην
9 γυναικα επιγαμβρευσασθ̣α̣ι ημιν τας θυγατερας υμων δοτε αυτ̣ω
γυναικα επιγαμβρευσασθαι [η]μιν τας θυγα υμων δοτε ημειν
γυναι
10 κας και τας θυγατερας ημω̄ λ[α]βετε τοις υϊοις υμω̄ και εν
ημειν κατω
κειτε και η γη ϊδου πλατει̣α εναντιον ϋμω̄ κατοικειται πορευεσ
11 θαι αυτην και ενκτησασθε εν αυτη ειπεν δε συχεμ προς τον πα

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Ξ

τερα [αυτης και] προς τους αδελφους α̣[υτης ευροιμι χ]αριν
εναντιον υμων και
12 ο̄ αν [ειπητε] δ̣ωσω πληθυνατε την τ[ην φ]ερνην σφοδρα και
δωσω κα
θοτ[ι αν ει]π̣η̣δε μοι και δησετε μοι τη[ν π]α̣ιδα ταυτην γυναικ̣[α
13 απεκρ]ι̣θη
σαν [δε οι] υ̣ϊοι ϊακωβ’ τω συχεμ και εμωρ τ̣[ω] πατρι αυτου
μετα δολου και ελα

59, 17 οι δε οι υϊοι, del οι² man I
21 ισραηλ, prim scr λ pro ρ
27 πορευεσθαι, super πορ scr εμ man I

14 λη[σαν α]υτοις οτι εμε̄αναν τειναν τη[ν] αδελφην αυτων και
ειπεν αυ
τοις [συμ]εων και λευει οι αδελφοι δινας ου δυνησομεθα ποιησαι
το ρη
μα τουτο δουναι την αδελφην ημων ανθρωπω ος εχει
ακροβυστιαν
15 εστι[ν] γαρ ονειδος ημειν εν τουτω ωμοιωθησομεθα υμειν εαν
γενησθ[ε]
ω̄ς [η]μεις και ϋμεις εν τω περιτμηθηναι ϋμω̄ παν αρσενικον
16 και δωσ[ο]
μεν [τας θ]υγατερας υμων ϋμειν και απο των θυγατερων ϋμων
λημψο
μεθ[α ημ]ειν και οικησομεν παρ υμειν και εσομεθα ως γενος
17 εν εαν δε
μη α[κουσ]ητε ημω̄ του περιτεμεσθαι λαβοντες τας θυγατερας
ημων
18 απε[λευσ]ομεθα ηρεσαν δο οι λογοι εναντιον εμωρ και εναντιον
συχεμ του
19 υἱου [εμωρ] και ουκ εχρονισον ο νεανισκος ποιησαι το ρημα
τουτο ενεκειτο
γαρ τ[η θυγατ]ρι ϊακωβ᾽ αυτος δε ην εντοξος παντων των εν
τω οικω του
20 πα[τρος αυ]του ηλθεν δε εμωρ και συχεμ ο υἱος αυτου προς την
πυλη[ν]
τ[ης πολε]ως αυτων και ελαλησαν προς τους ανδρας της πολεως
αυτ[ων]
21 λ[εγοντ]ες οι ανθρωποι ουτοι ειρηνικοι εισιν μεθ ημων κατ
οικειτωσ[αν]
επ[ι τη]ς γης και εμπορευεσθωσαν αυτην η δε γη ϊδου πλατεια
εναν
τιον αυτων τας θυγατερας αυτων λημψομεθα ημειν γυναικας και
[τας]
22 θυγατερας ημων δωσομε αυτοις μονον εν τουτω ομοιωθησον[ται]
ημ[ει]ν οι ανθρωποι του οικειν μεθ ημων ωστε ιναι λαον ενα εν τω

60, 22 *ιναι*, super ι[1] scr ε man 1

πε[ριτμηθ]ηναι ημας πα̅ αρσενικον καθα και αυτοι περιτετμηνται
23 κα[ι τα] κ[τη]νη αυτων και τα ϋπαρχοντα αυτων και τα τεδραποδα ουχ᾽ η
μων εστι μονον εν τουτω ομοιωθημεν αυτοις και οικησιν μεθ η
24 μων και εισηκουσαν εμωρ και συχεμ του υἱου αυτου παντος οι εισπορευ
ομενοι την πυλην της πολεως αυτω̅ και περιετεμοντο την σαρκα της
25 ακροβυστιας αυτων πας ο αρσης εγενετο δε τη ημερα τη τριτη
οτε ησαν εν τω πονω ελαβον οι δυο υἱοι ϊακωβ᾽ συμεων και λευει οι α

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οι αδελφοι τινας ε[καστος την μαχαιραν α]υτου και εισηλθο[ν εις την πο]λιν
26 ασφαλως και απεκτειναν [παν αρσενικο]ν το τε εμωρ και συχε[μ τον υιον] αυτου
απεκτειναν εν το στοματι μαχ[αιρας κ]αι ελαβον την δειναν εκ το[υ οικου σ]υχεμ
27 κα[ι εξ]ηλθον οι δε υἱοι ϊακωβ᾽ ει[σηλθ]οσαν επι τους τραματιας και δ[ιηρπασαν] την πο
28 λιν εν η εμιαναν δεινα̅ την αδ[ελ]φην αυτων και τα προβατα [αυτων και τους] βοε[ς]
29 και τους ονους των ωσα δε ην εν [τ]η πα και οσα ην εν τω πεδιω ελ[αβον κ]αι πα[ν]
τα τα σωματα αυτων και τας γυναικ[α]ς ηχμαλωτευσαν και διηρπασαν ο[σα τε η]ν εν
30 τη πολει και οσα ην εν ταις οικιαις ειπεν δε ϊακωβ᾽ προς συμεων κα[ι λευ]ει μιση
τον πεποιηκατε ωστε πονηρον με ειναι πασι τοις κατοικουσι τη̅ γην εν [τε]
τοις χαναναιοις και εν τοις φερεζαιοις εγω δε ονοστος ειμι εν αριθ[μω] και σ[υν]

61, 4 τους, υ superscr
6 δε, δ corr ex α man 1

31 αχθεντες συνκοψουσιν με και εκτριβησομαι και οικος μου και ειπα[ν α]λλ ωσει
XXXV, 1 πορνη χρησοντα̅ τη αδελφη ημων ειπεν δε ο θ̅ς̅ ιακωβ ανασ[τας αν]αβηθι
εις τον τοπω̅ βαιθηλ και οικει εκει και ποιησον εκει θυσιαστηριο τω [θ̅ω̅] τω [ο]
φθεντι σοι εν τω σε αποδιδρασκει απο πρωσοπου ησαυ του
2 αδελφου [σου ειπ]εν
δε ϊακωβ' τω οικω αυτου και πασι τοις μετ αυτου αρατε τους θεους του[ς αλλοτρ]ιους
τους μεθ̅ υμων εκ μεσου υμων και καθαρισθετε και αλλα[ξατε τας σ]τολας
3 υμων και αναστaντες αναβωμεν εις βαιθηλ' και ποιησομε[ν εκει θυσι]ασ
[τ]ηριο τον βωμον τω θ̅ω̅ τω επακουσατι τω εν ημερα θλειψεως [ος ην μετ
4 ε[μο]υ και διεσωσεν τη οδω παση η επορε̅θην και εδωκαν τ[ω ιακωβ του]ς
θεους τους αλλοτριους ταις χερσιν αυτω και τα ενωτια τα εν τοις ω[σιν αυτων και]
κατεκρυψον αυτα ϊακωβ' υπο την τερεμινθον την εν σικε[ιμοις και]
5 απωλεσεν αυτα εως τη σημερον ημερας εκει εξαλας ι[σραηλ εκ σικι]
μω̅ν̅ και εγενετο θ̅υ̅ επι τας πολεις τας κυκλω αυτων και [ου κατεδι]ω
6 ξαν οπισω υϊων ϊσραηλ ηλθεν δε ϊακωβ' ις λουζα η εστι[ν εν γη χαν]ααν
7 η εστιν βαιθηλ αυτος και πας ε λαος ος ην μετ αυτου και εκωδω[μησεν εκει]
θυσιαστηριον και εκαλεσεν το ονομα του τοπου εκεινου β[αιθηλ εκ]ει
γαρ εφανη αυτω ο θ̅ς̅ εν τω αποδιδρασκειν αυτον απο προσω[που] ησαυ
8 του αδελφου αυτου απεθανεν δε ρεβεκκας κατωτερον βαιθ[ηλ] υπο
γενεσις κοσμου τη̅ βαλ[α]νον

25 αυτου και, και superscr man 1

NOTES

In the following notes all special and weakly supported readings of 911 are treated except obvious itacisms. In the case of the errors listed the cause, even if obvious, is in general suggested. Better supported readings are given with the authorities for each in order to illustrate the varied relationships of 911. In the case of readings of 911 which are supported by the great majority of authorities no mention has seemed necessary, unless they are opposed to the Brooke and McLean text. Such cases I have tried to list in full, even where they are supplied in *lacunae*. The more doubtful restorations of text in the *lacunae* are either discussed or enumerated as doubtful.

The text authorities have been drawn in the main from the Brooke and McLean edition. I have added important variants from my own collations of MSS 318 and 381, and all the variants of MSS 107 and 108 cited in the Holmes and Parsons edition. Rarely other MSS are cited from that edition, but usually an added "etc." indicates that other authorities are there cited or implied.

No readings have been drawn from the Rahlfs' edition because of the system of citation used in it.

The new edition of the Vulgate by Dom Quentin has been cited, when found in support of rare readings.

"No support," means not found in MSS for that passage.

A parchment fragment, Mich. Pap. 2724, has been cited for one rare reading. The full text of it is found on page 430, following the Notes.

I, 19 (2 *a*, 14) About ten letters are needed to fill the line and no variant reported from other MSS; a dittography of two words would fill the space.

22 (2 *a*, 27) ευλογησεν: the temporal augument is generally omitted with this diphthong in 911.

II, 7 (3 *b*, 10) ζωησαν corr ζωσαν: the scribe probably started to write ζωης but saw his error at once.

12 (3 *b*, 27) [ε]κει[θ]εν is practically certain though it has no other MS support; cf. verse 10.

13 (3 *b*, 29) [γ]ιω̄ is an itacistic error for γηων but finds support in γειων of 19 Arm² Arab and some Vulg MSS.

13 (3 *b*, 30) [κυ]κλο for κυκλων has no support; see Intro. for interchanges of ο and ω and the frequent omission of the abbreviation stroke.

The omission of την has no support but compare omitted γην in 344^mg.

17 (4 *a*, 13) φαγητ̣[ε]: η is clearly read and a bit of the top stroke of τ can be seen; φαγησθε thus seems impossible. Both have good MS support.

19 (4 *a*, 24) τ̣[ο ονομα]: the article must be read here because of the remnant of τ, though only 56^mg 129 Chr ⅓ support.

20 (4 *a*, 25) εκαλισε for εκαλεσεν has no support and is an odd vowel interchange for this Papyrus. The correction α over ε² came from an abbreviation stroke.

The omission of πασιν τοις κτηνεσιν και πασι τοις πετεινοις του ουρανου και is due to *homoioteleuton* and has no support; the omission of the first phrase by 426 and of the second by Sah arose from the same cause.

20 (4 *a*, 26) του αγρου = A E M and a few minuscules, including however 75 120 121 129 and 426.

20 (4 *a*, 27) ουκ ευρεθη: ουκ has no support except ουκ ην of Eus.

22 (4 *a*, 33) κῡ for κς̄; abbreviation by suspension, see Intro.

24 (4 *b*, 5) In the first *lacuna* 15 letters have been supplied though the space is right for 12. Either there was some abbreviation or αυτου was omitted as in Phil Evang ½ Paul Theoph Or–gr Or–lat ½ A–Z.

24 (4 *b*, 6) προ[ς την] γυναι[κα] = all MSS except A 121 344^mg; πος arose from an overlooked abbreviation stroke of the parent MS, π̄ος.

III, 2 (4 *b*, 18) [καρ]πον του for παντος = D E (-του) 54 55 75 120 121 129* 426 Arm Boh Eth Palest.

2 (4 *b*, 19) [του εν τω παραδ]εισω = 44 53 56 59 72 106 129 344^mg Eth Pal Luc.

6 (5 *a*, 4) καβ for και τω: no support; β arose from ι joined either with a line filler or with a cursive abbreviation for τω; και is omitted by a few MSS and Versions, but not τω.

6 (5 *a*, 5) εφ[αγ]οσαν for εφαγον of most MSS; no support here, though a common form in the Septuagint.

8 (5 *a*, 10) [της] φω[νης]: thus supplied with E and most minuscules against A L M and few, of which only 53* and 120 show any affiliation with 911.

9 (5 *a*, 16) om [αδαμ²]: space is lacking and the omission is supported by L 15 19 44 54 55* 61 82 106 120 129 134 135 314 344^txt Arm Eth Pal Phil Theoph ½ Ir.

10 (5 *a*, 17) [της φωνης] is supplied with all MSS except A E M 55* 120 129 134 407 Theoph. There is no room in the *lacuna* for περιπατουντος, omitted only by 75 Arm; cf. Luc.

10–11 (5 *a*, 19) Omit by *homoioteleuton* γυμνος to γυμνος; no support.

11 (5 *a*, 21) [μη φα]γε: no support; the change from infinitive to imperative was an intentional change to direct statement; but corrected at once.

12 (5 *a*, 21) [αδαμ]: article omitted with E L 15 19 44 53 56 61 72 82 106 129 135 314 426 Theoph.

13 (5 *a*, 24) κυριος is omitted in the *lacuna* to agree with the related MSS, L 15 19 44 54 56 61 82 106 121 129 314 426 Boh Pal Phil Theoph Chr Luc.

14 (5 *a*, 27) $\overline{κυ}$ for $\overline{κς}$: abbreviation by suspension; corrected by same hand. This line seems too long; perhaps the article or conjunction was omitted in the *lacuna* or abbreviation was used; it does not seem necessary to omit τω οφει with L.

14 (5 *b*, 1) In the attempt to fill the *lacuna* [των επι] is added before [της γης] with A^mg E M 19 52 55 56^a 57 59 82 120 121 129 130 314 344 407 Boh Theoph.

14 (5 *b*, 2) There does not seem space in the *lacuna* for σου, omitted by all MSS except A E L M 55 56^a 72 75 120 129 134 314* 407 Boh Eth Cyp.

[πορε]υσι: itacistic error without support.

20 (6 *a*, 2) [ηυ] is added before [μητηρ] with 19, the nearest related MS; the line is still shorter than the first.

20 (6 *a*, 3) ζω[ντ]ω[ν] τω[ν]: dittography.

22 (6 *a*, 6) om κυριος = all MSS except A E 52 53 57 130 134 135 344 426 Arm Boh. (M^mg adds under an asterisk.)

22 (6 *a*, 10) ετ[λαβη] corr εκ[λαβη] for λαβη is hardly a satisfactory restoration as it must be explained as sound repetition from εκτεινη. Schmidt sees ετ deleted by the first hand. Also with this reading the space requires απο, found in all MSS except A E M 55 59 75 129, which omit, while 72 has εκ.

24 (6 *a*, 17–18) [τα χερου]βει̅ [εταξεν]: the transposition is unsupported, but necessary from space; the abbreviation stroke can be read μ in this Papyrus and furnishes an explanation for the error of A Sah Vulg. The transposition in the following line, [την ρομφαιαν] την [φλογινην] is also unsupported. An alternative restoration would avoid transpositions by omitting της τρυφης in l. 17 but it leaves l. 19 very short.

IV, 2 (6 *a*, 25) προσεθη[κεν]: against 19 44 53 54 55[b] 56 59 61 72 82 106 134 314 426 Phil Chr Cyr (Theoph).

6 (6 *b*, 4) κ̅υ̅ κ̅ς̅: the correction of κ̅υ̅ followed by its deletion with the addition of the correct κ̅ς̅ shows that the scribe knew the faultiness of the first form of the abbreviation. His frequent use of it therefore indicates that it was in the parent MS.

6 (6 *b*, 5) [συνε]πεσεν is deleted by the strokes above and below; the scribe's eye had dropped from ινα τι¹ to ινα τι², but he discovered his error before starting the next line.

7 (6 *b*, 8) The line seems four letters too long, but I have not ventured to omit ουκ with 135 Boh or write αν with the later MSS.

10 (6 *b*, 23) [α]ιματων: all other MSS have the singular.

11 (6 *b*, 26) απο: so all MSS except A 56 121 Arm Phil Chr Cyr, επι, and 53 εκ.

13 (7 *a*, 1) [το]ν κ̅ν̅ = A alone.

14 (7 *a*, 2) εκ[βαλλεις] has been restored after E M and the usual support of 911 except 19, 56, and 106.

14 (7 *a*, 6) [εσται] is required by the space and supported by all MSS except A* Eth Cyr $\frac{1}{5}$.

16 (7 *a*, 13) [και εξηλ]θ[εν] = 16 18 19 44 54 106 107 108 130 314 344 Thdt Comp; line 13 is still two or three letters short but that amount of variation is frequent. Line 14 is still too long and is saved only by the transposition ε[ν γη ναιδ ωκησεν], which has no support.

17 (7 *a*, 19) [ε]πονομα[σεν]: see Intro. for interchange of ο and ω.

18 (7 *a*, 21) [ε]γεννηθ[η]: so most MSS except A M 15 55 57* 75 106 129* 135 314* 376 Theoph Chr Cyr.

18 (7 *a*, 23) $μαιηλ^2$ = A 19 55* 57 75 121* 134 135 314 Arm.

21 (7 *b*, 5) Space requires the addition of [πατηρ] after ην; it is supported by 376 (ο πατηρ) 426 Arm Eth Syr Phil.

22 (7 *b*, 7) The long omission supplied between the lines and in the margin was due to *homoioteleuton* and was corrected by the scribe himself. If the mark before ειπεν shows the place to insert the correction, it is one word too late.

24 (7 *b*, 15) The *lacuna* seems to call for ten more letters and no variant is reported from other MSS. A dittography of [εκ δε λαμεχ] would fill the line.

25 (7 *b*, 17) συν[λαβουσα]: non-assimilation is common in 911, see Intro.

25 (7 *b*, 18) επονω[μασεν]: perhaps an error by metathesis, but see Intro. for interchanges of ο and ω.

25 (7 *b*, 19) [ε]ιπεν [δε]: no support. The regular reading λεγουσα is obelized by Syr-Hex, placed under an asterisk by Arm, and omitted by Phil Clem. Both considerations of space and the remnants of letters preserved forbid the alternative και ειπεν in 911.

25 (7 *b*, 20) There is no space for γαρ, which is omitted by 54 72 75 Boh Eth Phil $\frac{1}{2}$ also.

V, 1 (7 *b*, 27) καθ: there is no other support for the false aspiration, but compare Thackeray, 8, 5.

2 (7 *b*, 30) The omission of [και επωνομασεν το ονομα αυτων αδαμ η ημερα εποιησεν αυτους] is due to *homoioteleuton* and without support, but compare 52 72 314.

3 (8 *a*, 1) [ετη διακοσια τριακοντα] = 15 19 44 53 54 55^2 56 61 72 82 106 129 314 426 Arm Boh Eth Chr. This order of year and numeral is preserved throughout the chapter by 911 and its regular minuscule supporters.

4 (8 *a*, 5) αδα[μ ας εζησεν]: the addition is required by space and supported by all MSS except A D E M 52 55 56^a 57 120 121 129 407 Arm Boh Syr Vulg.

4 (8 *a*, 6) γεννησεν for γεννησαι is an unusual error; it may have come from the correction of an itacistic error being read as an abbreviation mark.

4 (8 *a*, 7) ετη επτακοσια = all MSS except A D E M 52 55 57 59 120 121 130 134 344 376 407 Syr.

4 (8 *a*, 8) θυγατερες: common error for accusative; see Intro.

5 (8 *a*, 9) [ετη εννα]κοσια̣ [τριακοντα] = 15 19 44 55 56 61 72 82 106 108 129 314 426 Arm Boh Eth Chr.

6 (8 *a*, 11) [ετη διακοσια πεντε]: thus supplied to conform with regular system and with related MSS.

7 (8 *a*, 14) ετη̣ [επτακοσια επτα] = 15 19 44 53 54 61 72 82 106 108 129 134 314 426 etc.

8 (8 *a*, 17) [ετη] εννακο[σια δεκα δυο] = 15 (19) 44 53 56 61 72 75 82 108 130 314 344 Arm Boh (Eth) etc.

9 (8 *a*, 18) [ετη εκατον ενε]νηκο[ντα] = D M and all related minuscules.

10 (8 *a*, 21) [ετη επτα]κοσια δεκα πεν̣[τε] = 15 19 44 52 54 56 72 75 82 106 108 129 314 344 407 etc.

11 (8 *a*, 25) [ετη εννα]κοσια πεντε = 15 19 44 52 54 56 57 61 72 82 106 108 129 314 etc.

12 (8 *a*, 26) και καϊν[αν]: dittography; no support, but cf. Vulg, *vixit quoque*.

12 (8 *a*, 27) [ετη εκατον] εβδ[ομηκοντ]α = 15 19 54 56 61 72 82 108 129 134 314 426 etc.; cf. 44 53 106.

13 (8 *a*, 30) [ετη επτακοσια τεσσερακοντα]: supplied to conform with system and related minuscules.

15 (8 *b*, 2) [ετη εκατον εξηκ]οντα πέ[ντε] = 15 19 44 54 56 61 72 82 106 108 129 134 314 376 426 etc.

16 (8 *b*, 6) [ετη επτακοσια τριακον]τα = 15 19 44 53 54 56[b] 61 72 75 82 106 108 129 314 344 etc.

16 (8 *b*, 7) θυ[γατερες]: the scribe considered this the accusative form and it is supplied in all the *lacunae* of this chapter.

19 (8 *b*, 16) [ετη οκτακοσια]: this order is used to conform with the system and related minuscules.

20 (8 *b*, 19) ετη [εννακοσια εξηκον]τα δυο = 15 19 44 53 56 59 61 72 82 106 108 129 134 314 426 Compl etc.

21 (8 *b*, 21) [ετη εκατον εξη]κοντα πεντε = 15 19 44 56 59 72 82 106 108 129 314 426 etc.

22 (8 *b*, 25) [ετη δ]ιακοσια = 15 19 44 53 54 56 72 82 106 108 129 314 344 426 Arm Boh Sah Eth etc.

25 (9 *a*, 3) [ετη εκατον εξ]ηκοντα επ[τα] = 19 53 54 56 72 82 108 129 134 314 426 etc.; cf. 44 106.

26 (9 *a*, 7) [ετη οκτακο]σια δυο = 19 44 53 54 56 72 82 106 108 129 134 314 426 etc.

27 (9 *a*, 11) ε[τη εννακοσια εξηκοντα] ενν[εα] = 15 19 44 53 54 56 72 106 108 129 314 426 etc.

28 (9 *a*, 13) [ετη εκατον ογδοηκον]τα οκ[τω] = 15 19 44 53 54 56 72 82 106 108 129 314 426 etc.

29 (9 *a*, 20) $\overline{\kappa\upsilon}$ for $\overline{\kappa\varsigma}$: abbreviation by suspension.

30 (9 *a*, 22) [ετη] πεντακοσια εξ[ηκοντα πεντε] = 15 19 44 53 54 56 72 82 106 108 129 314 426 etc.

31 (9 *a*, 25) (λαμεχ) + αζ εσησεν: metathesis for ας εζησεν = 426; cf. verse 27.

31 (9 *a*, 25) ετη ογ[δακοσια πεντη]κοντα τρια: no support for ογδακοσια = οκτακοσια; for the form compare ογδοηκοντα and its derivatives.

VI, 1 (9 *b*, 4) [εν τη γη] is supplied instead of επι της γης, though supported only by 44 106 107; even with this text one extra letter has been crowded into the *lacuna*. [θυγ]ατε[ρες]: see above and in following verse.

1 (9 *b*, 5) [εγεννηθησα]ν: restored to agree with all MSS except A M 15 56*.

2 (9 *b*, 6) [υιοι] fits the space much better than αγγελοι;

it is supported by most MSS, Versions, and Fathers, including M 19 44 53 56^{a} 82 106 120 129 314 344 407 426.

3 (9 *b*, 14) [ετη εκατον εικοσι]: this form is restored in order to conform with the system and with related MSS.

5 (9 *b*, 26) πονηρα + [εκ νεο]τητος αυτου = Sah (*a pueritia eius*); cf. εκ νεοτητος, 37 Eth and 426 Chr $\frac{2}{3}$ (om πασας τας ημερας).

7 (10 *a*, 1) τον: dittography of article at bottom of previous page.

7 (10 *a*, 3) ϊ[χθυος] for κτηνους: no support, but it is an intelligible exaggeration of the text.

7 (10 *a*, 4) πετεινων: the article is omitted by E 15 19 44 52 53 56^{a} 72 75 82 106 129 314 426 etc.

9 (10 *a*, 9) [γενεα]: only A reads γενεσει.

11 (10 *a*, 13) [εναν]τι = 15 37 44 59 61 64 106 107 426.

11 (10 *a*, 14) [αδικι]ας + απ α[υτων] = 53 Sah; compare verse 13.

13 (10 *a*, 18) τω ν[ωε] = 44 106 121 and probably 107 and some others from Holmes and Parsons.

13 (10 *a*, 19) [εμου]: restored with M 15 19 44 52 54 55 56 57 58 59 61 72 106 120 130 135 314 344 407 etc.

13 (10 *a*, 21) νυν ϊδου: all others omit νυν.

14 (10 *a*, 23) εαυτω = 120 407; for form see Mayser, Gram. 303 f.

14 (10 *a*, 25) [την] κειβωτ[ο]ν: against επ αυτης of 19 44 59 61 82 106 107 108 314.

16 (10 *b*, 3) om της κιβωτου = 15 19 44 58* 61 82 106 108 314 426 Eth Pales Chr; M^{mg} prefixes asterisk.

16 (10 *b*, 4) διωρυφα for διωροφα = D E; an unusual change of vowels.

17 (10 *b*, 8) There is no space for εν αυτη of A and the remnants of a letter before πνευ[μα] seem ν rather than η.

20 (10 *b*, 24) om και απο παντων των κτηνων κατα γενος = 18 72 407 Sah Pales $\text{Old-Lat}^{\text{Sabat}}$ Tert; obelized in Syr-Hex but it seems clearly an omission by *homoioteleuton*.

20 (10 *b*, 25) ερποτων: the abbreviation stroke for ν in parent MS was overlooked.

21 (11 *a*, 3) *και* for *συ δε*: a natural translation interchange but without support, though *δε* is omitted by Boh.

21 (11 *a*, 7) [*φα*]*γει* for *φαγειν*: the abbreviation stroke was again overlooked.

22 (11 *a*, 8) Omit [*κυριος*] with E 15 19 44 53 54 56 57 58 59 61 72 75 106 108 314 344 426 Pales etc. It would require excessive crowding to insert it in the *lacuna*.

VII, 2 (11 *a*, 16) [*οντων καθαρων*]: space requires the addition of *οντων*, supported by E M 53 55 56 57 72 75 120 121 129 130 344 407 Arm Syr.

3 (11 *a*, 20) [*παντων των πετεινων*] = all except A 52 57 58 121. The *lacuna* is still hardly filled but that can be explained by the three omegas, often written very broadly.

3 (11 *a*, 21) [*πετεινων*] *του* ο[υ]ρα̣ν̣[ο]υ̣ = D 15 19 44 52 53 54 56^b 57 58 59 82 106 129 130 134 314 344 426 Eth etc.

4 (11 *a*, 27) *πασαν̣* [*την εξαναστησιν ην*] = all except A M 53 56^a 57 75 121 129; D E 55 56* read *αναστησιν*.

5 (11 *a*, 30) *κ̅υ̅*: abbreviation by suspension.

6 (11 *a*, 32) *εγενετο ϋδατος* for *του υδατος εγενετο* of most MSS; cf. *εγενετο του υδατος* of 129 134 135 (Palest).

7 (11 *a*, 35) om *μετ αυτου* = 18 52 79 Chr Catena Nic.

8 (11 *b*, 2) + [*παντων*] before [*των πε*]*τειν̣ων*^{1} = 120 407 Syr-Hex (15 52 55 57 M (sub ÷) 54 56^a and many, which add more).

8 (11 *b*, 4) The addition of [*παντων*] before *των κτηνων*^{2} is somewhat doubtful; sixteen letters are needed to fill the *lacuna;* with the addition there are eighteen, without it twelve. *παντων* is added by E 15 52 57 59; none of these except E is closely related to 911.

8 (11 *b*, 5) Omit [*και απο των πετεινων*]^2 = M 15 19 52 54 55 56^a 57 58 61 72 120 129 130 314 344 407 426 Arm Boh Sah Eth Chr. Under an asterisk in Syr-Hex and obelized by Arm according to Field. The latter is an error.

8 (11 *b*, 6) [*ερπετων των*] + [*ερ*]*ποντων* = E 15 19 44 53 54 55^b 57 58 59 61 72 82 106 107 129* 130 314 344 426 Arm Sah Pales etc.

9 (11 *b*, 7) [εισηλ]θον: against its usual allies, D E 19 54 56 61 108 129 314.

11 (11 *b*, 15) ταυτα: no support; vowel change due to influence of ημερα.

11 (11 *b*, 16) [πασαι] is omitted with E 18 52* 56* 58 Sah Pales Cat. Nic. Even with this omission the line has two extra letters.

14 (11 *b*, 24) (θηρια) + της [γης] = 15 19 44 52 54 55 57 59 61 72 106 108 130 134 314 344 376 426 Georg Cat. Nic. etc.

14 (11 *b*, 25) om [και παντα τα κτηνη κατα γενος] = 59 61; omission by *homoioteleuton*.

14 (11 *b*, 27) (κατα γενος)^3 + [αυτων] = 56^a 71 72 129 Arm Sah Pales; + αυτου, 376 Syr-Hex sub *.
+ [ορνεο]ν before πετεινον = 53 55 56^a 58 129 130 135 344 426 Arm Boh Sah Pales. Both of these additions are needed to fill the *lacuna*.

15 (11 *b*, 29) om [αρσεν και θηλυ] with all MSS except A 121.

16 (11 *b*, 33) $\overline{κυ}$: abbreviation by suspension.

16 (11 *b*, 34) Transpose [εξωθεν αυ]του την κει[βωτο]ν = all MSS except A 121 Boh Eth Pales.

17 (11 *b*, 35) om επι της γης^1 = all except A 55 56^a 129 134 Boh Sah Eth Pal.

17 (12 *a*, 1) [ε]πληθυνεν for επληθυνθη: no support; it is an intransitive use of the verb, which occurs in late Greek. It seems strange here, so that one might surmise that επληθυνετο was first written in imitation of the form in verse 18. As το υδωρ follows it would be easy for το to drop out.

20 (12 *a*, 12) τα υψη[λα] = E M 52 54 56 57 72 82 121 129 134 135 376 against the usual relatives of 911.

22 (12 *a*, 19) ξηρα: σ omitted because expressed by abbreviation stroke in parent MS.

23 (12 *a*, 20) (εξηλειψεν) + ο $\overline{θς}$ = 53 56^a 129 (Sah) Vulg^{MSS}.

23 (12 *a*, 23) τω for των: abbreviation stroke of parent disregarded.
[εξη]λειφησαν for εξηλειφθησαν: omission of letter due to ignorant pronunciation; see Intro.

VIII, 1 (12 *a*, 31) om [και παντων των ερπετων] = D E Arm Boh.

2 (12 *a*, 35) επεκαλυφθησαν = all MSS except A 32 58 75 121 135 Eth.

4 (12 *b*, 2) [εν τω εβδομω μ]ηνι = 15 19 44 52 53 54 56 57 61 72 106 129 130 314 344 426 etc.

5 (12 *b*, 4) om πορευομενον = 15 19 44 54 55* 58 61 82* 106 108 129 314 426 Sah Pales.

6 (12 *b*, 9) [ημερας] + [και τεσσερακο]ντα νυκ[τας] = Sah.

7 (12 *b*, 12) om [του ιδειν ει κεκοπακεν το υδωρ] = 58 Arm Phil; obelized by Syr-Hex.

8 (12 *b*, 16) A repetition of ει κεκοπακεν has been assumed, in order to fill the lines, but it is made more doubtful by the fact that line 18 has been erased and the text was complete without it. Line 17 is too long.

9 (12 *b*, 19) [ανεστρεψεν] = A 121; we should have printed υπεστρεψεν with all other MSS.

9 (12 *b*, 21) της γης; om [πασης] with related MSS.

9 (12 *b*, 22) [χει]ραν: see Intro.

om αυτου = 58 129 Arm Phil Chr.

9 (12 *b*, 23) om προς εαυτον = 83 Arab Vulg.

11 (12 *b*, 27) om [προς αυτον]: no support, but note transposition in 79.

13 (13 *a*, 2) [της] ζωης for εν τη ζωη: no support, but cf. gloss "*vitae noe*" in Vulg MSS.

[του πρωτου μηνος] = all MSS except A.

[μια του] μηνō: σ was represented by abbreviation stroke in parent MS. This phrase is omitted by the nearest relatives of 911.

13 (13 *a*, 3) + [προσωπου] before της γης: there is barely room to crowd in the word at the end of the line and it is found in the most nearly related MSS, L 15 19 44 53 54 55 57 58 59 61 72 82[a] 106 107 108 130 134 135 314 344 426 Arm Eth Syr Chr etc.

13 (13 *a*, 4) επεκ[αλυψεν] for απεκαλυψεν; no support.

13 (13 *a*, 5) κει[βωτου] + [ην εποιη]σεν = all except A[a] L 58 120 407 and a few. It is under an asterisk in Arm, while Rahlfs places the obelus.

14 (13 *a*, 8) Transpose τ[ω δε]υτε[ρω μηνι] = L 15 19 44 53 54 56 58 59 61 82 106 129 130 314 344 Chr etc.

14 (13 *a*, 9) + του before εικ[αδι]: no support.

16 (13 *a*, 12) The line seems four or five letters too long, but lines 3, 14, and 22 on this page are similarly uneven, so that it seems best to assign it to crowding or abbreviation, as no passable variants can be suggested from related MSS.

18 (13 *a*, 20) om και οι υιοι αυτου = A* 75 Arm; note the transposition in 135 376; yet the omission is due to *homoioteleuton* and may not denote relationship.

19 (13 *a*, 23) (κτηνη) + και π̣[αν ερπετον κεινου]μενο̄: cf. 130 135 344 376, all of which have errors of substitution or conflation. The error in 911 arose from conflation with a MS, in which this phrase had been misplaced.

19 (13 *a*, 26) [εξηλθο]σαν = A 75 82[a] 121; plainly against the usual relatives of 911.

20 (13 *a*, 28) νοε for νωε: see Intro.

20 (13 *a*, 30) om και απο παντων των πετεινων των καθαρων = 72 Boh Eth Pales Vulg[Σo]. Omission is due to *homoioteleuton*.

21 (13 *b*, 2) και for κ̅ς̅ ο θ̅ς̅: no explanation is possible for the errors here, as in the following διανοηθεις must be omitted with Vulg Goth Slav, ετι omitted with little authority, του omitted with the authority of E and related minuscules, προσθω read for προσθησω with Origen and καταρασθαι for καταρασασθαι with 19 314; yet even with this the line is several letters too long, though the following lines show that the scribe is here writing carefully and evenly.

21 (13 *b*, 4) ε̣νκειται: non-assimilation; see Intro.

21 (13 *b*, 7) om ετι^2 = 15 19 44 56 61 106 107 121 314 426 etc.

IX, 2 (13 *b*, 18) [φοβος + υμων] = 15 19 44 56 57 106 108 130 134 135 344 Boh Pales Or Chr etc.

2 (13 *b*, 19) [τοις θηριοις της γης] = A 15 19 44 61 72 82 121 129 134 135 314 426; no room for addition.

2 (13 *b*, 22) [επι παντας]: επι is omitted only by A 52 53 56 57 59 82 75 121 129. Space requires it here.

3 (13 *b*, 24) [δεδωκα]; restored with all except A 129 426.

3 (13 *b*, 26) υμο[ιν] for υμιν: οι for ι is not noted elsewhere for this scribe, so the error may have come through a misreading of υμειν.

4 (13 *b*, 27) κλεας for κρεας: a scribal error; see Intro.

5 (13 *b*, 30) om των^2: no support.

5 (13 *b*, 31) αυτω for αυτο: see Intro. for vowel interchange.

5 (13 *b*, 32) [α]δελφου = A D E M^{txt} 55 56^a 59 120 121 129 Phil; others add αυτου.

8 (14 *a*, 4) om [μετ αυτου] = 56^a 75 129 with H. and P. 25 32 68 128 Copt Goth.

10 (14 *a*, 7) πασης for παση: see Intro. for insertion of single letters.

ψυχη τη ζ[ωση] = D E L M 19 52 54 56 58 59 72 75 120 134 314 426 etc.

10 (14 *a*, 11) (κειβωτου) + π̣[ασι ζωοις της] γης = 82 Syr-Hex (sub *); cf. + και πασι ζωοις της γης of 135 Arm Vulg; add in different order, 130, 344.

11 (14 *a*, 15) ου̣[κετι εσται] = 15 19 44 53 54 56 57 58 61 72 106 130 314 344 376 426 Arm Phil Chr etc.

11 (14 *a*, 16) κα̣[ταφθειραι] = D E 15 19 44 53 56 106 108 120 130 134 314 344 426 etc.

15 (14 *a*, 29) ψυχη for ψυχης: see Intro. for abbreviation stroke of parent MS.

15 (14 *a*, 30) (σαρκι) + [η εσ]τ̲ι̲ν̲ ε̅π̅ι̅ τ̅η̲ς̲ γ̅η̲ς̲: the scribe jumped to σαρκι in verse 16, but discovered his error after writing one sentence and deleted it before going on.

15 (14 *a*, 32) παπα[σαν]: the error arose by dittography of πα, but the scribe at once corrected to απασαν, for which there is no support. There was either trouble in the parent MS or our scribe shows more knowledge of Greek than he is supposed to possess.

16 (14 *a*, 35) α μεσον for ανα μεσον^2: recurring phrases are especially subject to abbreviation in business cursive, so this may have arisen from an abbreviation stroke of the parent MS; see Intro.

18 (14 *b*, 4) *και* for *οι*²: no support, though 130 omits *οι*².

18 (14 *b*, 6) [*χαμ*² + *δε*] = 15 19 44 52 53 54 56 58 59 61 72 75 82ᵃ 106 130 134 135 314 426 Boh Eth Or Chr Cyr etc.

22 (14 *b*, 14) The regular text has some 30 letters too many for this *lacuna*. We have omitted *του πατρος αυτου*, without authority, *εξελθων*, which is obelized by Syr-Hex, and *δυσιν*, omitted by 52 56 57 129 Cyr and a few. It may be that a line of the parent MS was omitted, as the lines are here running a little less than 30 letters. [*απηγγειλεν*] for *ανηγγειλεν* is restored to agree with E 15 19 44 56 58 59 61 72 106 129 314 Cyr etc.

23 (14 *b*, 18) om [*και συνεκαλυψαν την γυμνωσιν του πατρος αυτων και το προσωπον αυτων οπισθοφανες*] = E L 18 52; *οπισθοφανως* is read in Dᵃ 54 55 57 72 121 135 etc.; so this is probably an omission by *homoioteleuton*, even though it is under an asterisk in Syr-Hex.

24 (14 *b*, 21) om *αυτου* = Phil.

26 (14 *b*, 24) $\overline{\kappa\upsilon}$ for $\overline{\kappa\varsigma}$: abbreviation by suspension.

26 (14 *b*, 25) om [*του*] = 59 Phil Cyr Just (?).

27 (14 *b*, 28) *αυτου* for *αυτων* = E L 15 44 54 55 56 59 61 72 106 121 376 426 Eth Just Chr Cyr.

28 (14 *b*, 29) *μωτα* for *μετα*: an unusual scribal error.

28 (14 *b*, 30) Transpose [*ετη τρια*]*κοσια πεντηκοντα* = 15 19 44 53 54 56 57 58 61 72 106 129 130 314 344 376 426 etc.

29 (14 *b*, 31) Transpose *ετη εν*[*νακοσια*] *πενπεντηκοντα*: except for dittography *πεν*, supported by 15 44 53 54 56 57 58 61 72 106 129 130 344 426 etc.

X, 3 (15 *a*, 6) *ασχανας* for *ασχαναζ* = Boh Arm; see Intro.

4 (15 *a*, 7) *ϋωϋαν* for *ιωυαν* and *ροαιοι* for *ροδιοι*: scribal errors.

5 (15 *a*, 10) *γλ*[*ωσσ*]*αιν* for *γλωσσαν*: iota came from misunderstood non-accent sign; see Intro.

9 (15 *a*, 20) [$\overline{\kappa\upsilon}$²] + *του* $\overline{\theta\upsilon}$ = E M 15 19 44 52 53 54 57 72 82 106 107 120 130 134 318 344 376 426 Arm Chr Cyr etc.

10 (15 *a*, 20) [*η αρχη*]: only A E 52 59 72 75 121 omit the article.

10 (15 *a*, 21) om [και^2] = all except A (19) 72 75 82 121 135 376 Arm Eth.

11 (15 *a*, 24) [ροωβωθ]: restored with E M 15 19 52 53 55 57 82 120 121 130 134 344 Eus etc.

11 (15 *a*, 25) + την before καλὰχ = 15 19 44 55* 72 82 106 130 134 344 426 etc.

καλαχ for χαλαχ = D; the spelling varies greatly. Cf. verse 12, [καλα]χ = D 15* 53 56 129 318.

13 (15 *a*, 28) [ενε]μινεμ: only the itacistic variations, αι for ε, occur in the first two syllables; I have found no parallel for the end of the word.

13 (15 *a*, 29) Transpose [και τους νεφθαλιειμ] after λαβ[ιειμ] = most except A 121 129*.

14 (15 *a*, 30) πατροσοννιει[μ]: no perfect parallel has been found.

14 (15 *a*, 32) καφθωριει[μ] = 15 54 135; καφθοριειμ occurs in related MSS.

15 (15 *a*, 33) επεσινησων for εγεννησεν: explainable through an illegible parent and the fact that the scribe thought he was writing proper names.

15 (15 *a*, 34) χετειν for χετταιον: no support, but an easy scribal error.

19 (15 *b*, 9) σεβωειν for σεβωιμ = 82 Anon; due to misinterpreted abbreviation stroke.

λασα for δασα = E M 52 55 57 72 75 82 108 120 130 135 344 Arm Boh etc.

22 (15 *b*, 18) (αραμ) + [και καιναν] = E M 15 44 52 54 55 58 59 75 106 108 121 129 130 134 344 426 Boh etc.

23 (15 *b*, 18) αρα for αραμ^2: omission of abbreviation stroke.

23 (15 *b*, 19) μοσολ for μοσοχ: scribal error.

24 (15 *b*, 20) om τον καιναμ και καιναμ εγεννησεν = 15 82 120 135 376 Arm Boh Eth Jos Theoph Anon; omission due to *homoioteleuton*.

γα[λα] for σαλα^1: interchange in cursive writing; see Intro.

25 (15 *b*, 22) εγενηθησαν: single consonant for double; see Intro.

25 (15 *b*, 23) *των* for *τω*²: circumflex accent read as abbreviation stroke.

φαλεχ for *φαλεκ* = 75 135 Boh Anon.

26 (15 *b*, 26) + *ο* (*ιεκταν*): article is not found elsewhere.

26 (15 *b*, 28) om *τον* before *ασερμωθ* = M 15 44 52 54 55 57 58 59 72 82 130 134 344 426 etc. The name is thus spelled in Hier only; scribal error.

26 (15 *b*, 29) [*ιαρα*]*χ* = M 15 54 55 57 58 59 75 82 108 120 121 130 134 135 Arm Boh; cf. 53 56 129.

27 (15 *b*, 30) *δεδμα* for *δεκλα*: scribal error; cf. *δεκδα* of 56* 128 129.

30 (16 *a*, 1) [*μασση*] for *μασσηε* of A alone.

30 (16 *a*, 2) *σωφηφ* for *σωφηρα*: error due to cursive; see Intro.

31 (16 *a*, 2) om [*οι*¹] = all except A 55 134.

32 (16 *a*, 5) + [*των*] before *υιων* = 44 52 58 61 72 Boh; the line is still shorter than the others.

32 (16 *a*, 6) *κατε* for *κατα*¹: scribal error, cursive influence, but corrected by same hand.

32 (16 *a*, 8) *εθνω* for *εθνων*: omission of abbreviation stroke.

[*νη*]*σσοι*: see Intro. for doubling of consonant.

XI, 3 (16 *a*, 14) *το* for *τω* before *πλησιον*: this may be simple vowel interchange or misunderstanding of the indeclinable word.

4 (16 *a*, 18) *ειπεν* for *ειπαν* = 61 120; probably scribal error.

4 (16 *a*, 21) *εαυτοις* for *εαυτων* = all except A E 56 57^mg 129^a 130^mg Philo.

4 (16 *a*, 22) *πασαν την* [*γην*] for *επι προσωπου πασης της γης*: no perfect support, but compare Vulg Cyr.

5 (16 *a*, 23) $\overline{κυ}$ for $\overline{κς}$: abbreviation by suspension.

ιδαῑ for *ιδειν*: scribal error, cursive influence.

6 (16 *a*, 26) *κα* for *και*: omission of abbreviation stroke.

6 (16 *a*, 29) *π*[*οιειν*] for *ποιησαι* = all except A 82 121 Just Phil Chr.

7 (16 *a*, 31) *αυτω εκ*[*ει αυτ*]*ων*: no support; it seems a conflate reading as *αυτων* has good support both before and

after εκει; in the case of αυτω the abbreviation mark was omitted, but ν added above later.

τα γ[λωσσας] for τας γ[λωσσας]: only 121 Arm Or Chr Cyr Thdt Nov support the plural.

7 (16 *a*, 33) [της] φωνη̅ς = 19 52 53 54 57 61 130 314 376 Or Chr Jul ap Cyr etc.

9 (16 *b*, 4) α̣υ̣[της] for αυτου = all except A 54 376 Phil Or.

9 (16 *b*, 5) συνεχθε for συνεχεεν: scribal error, cursive influence.

κ̅υ̅ for κ̅ς̅: abbreviation by suspension.

9 (16 *b*, 7) om [ο θ̅ς̅] = 19 53 58 121 129 314 318 and probably others.

Transpose [κ̅ς̅] αυτους: no support; 75 omits κ̅ς̅.

10 (16 *b*, 9) Transpose εκατο̄ ετον (for ετων) = all except A (75).

11 (16 *b*, 13) Transpose [ετη πεντακοσι]α̣ = 15 19 44 53 54 72 106 129 130 314 344 426 etc.

11 (16 *b*, 14) [θυγατερ]ε̣ς: as accusative, see Intro.

12 (16 *b*, 15) εκατ[ον τριακοντα πεντε ετη] = A 75 121 129; a change in the regular order for 911 and against its usual relatives.

13 (16 *b*, 19) [τετρακοσια τρια]κοντα ετ̅η̅: again the same order but apparently without support.

13 (16 *b*, 20, 26) θυγατερες: as accusative, see Intro.

13 (16 *b*, 21–22) εκα[τον τριακοντ]α ετη = A E 53 54 58 59 61 75 82 120 130 135 376; contrary to rule but with some of its usual support.

13 (16 *b*, 25) τρι[ακοσια τρια]κοντα ετη: contrary to regular order and apparently without support.

14 (16 *b*, 27) Transpose ετη εκα[τον τρι]ακοντα = D 15 19 44 54 72 106 108 314 426.

15 (16 *b*, 30) om τριακοσια τριακοντα: no support; note stroke above ετη, which may mean that the error was noted or it is a remnant of the stroke above letters used as numerals. The latter would be a plausible reason for the omission.

15 (16 *b*, 31) θυγατερες: see above.

16 (16 *b*, 33) εκα[τον τριακο]ντα τεσσερα ετη = A 121 129; against its usual relatives.
17 (17 *a*, 2) ετη [τριακοσια εβδομηκοντα] = A 19 31 68 83 108 121 314. A change of order was indicated in parent MS; see correction in text.
18 (17 *a*, 4) [εκατον τριακον]τα ετη = A 75 121; against regular support and order.
19 (17 *a*, 7) διακο[σια εννεα ετη] = A 75 121.
20 (17 *a*, 10) [εκατον] τριακοντα̣ [δυο ετη] = A 75 121 129.
20 (17 *a*, 11) σερουκ for σερουχ: sound error.
21 (17 *a*, 12) [διακοσια επτα] ετη = A 75 121.
22 (17 *a*, 15) [εκα]τον τρ[ιακοντα ετη] = A 54 121; this order makes the lines even in length but is not absolutely certain.
24 (17 *a*, 20) [ετη εβδο]μηκοντα και εν[νεα] = A D 15 44 53 56 68 75 106 107 108 120 121 129 314 etc. Thus restored to agree with most related MSS, though line 20 is left three letters short. It would not be impossible to read with MS 19, [εκατον εβ]δομηκοντα και εν[νεα ετη], though line 19 would be rather crowded.
25 (17 *a*, 23) Transpose [εκατον] εικοσι εννεα ετη: no support; cf. 75, ρκθ́ ετη.
25 (17 *a*, 24) θυγατερες: as accusative, see above.
26 (17 *a*, 25) εμδομηκοντα ε̣[τη]: against 15 19 44 53 54 72 106 130 314 344 426.
26 (17 *a*, 26) αβραν for αβραμ: misinterpreted abbreviation stroke.
27 (17 *a*, 27) om δε after θαρα² = M 19 52 53 55 57 61 72 75 82 120 130 314 344 407 426 Arm Boh Vulg etc.
28 (17 *a*, 31) εν γη for εν τη γη: no support.
29 (17 *b*, 4) om και before πατηρ: no support except 53.
30 (17 *b*, 6) ετεκαιοποιει: scribal error, cursive influence.
31 (17 *b*, 7) αβαρ for αβραμ: metathesis and omission of abbreviation stroke.
υιο for τον υιον: omission of article and of abbreviation stroke; most MSS omit the article, but some have the plural.

31 (17 *b*, 9) σαρα for σαραν = E 72 82; omission of abbreviation stroke.

om την before νυμ[φην]: no support; but την is wrongly inserted before και την σαρα; perhaps a transposition sign in the parent or a correction between the lines was misunderstood.

31 (17 *b*, 10) + αβραμ before του ϋιου = all except A 59 Boh.

om [αυτου][4]: required by lack of space though supported by 75 only.

31 (17 *b*, 13) [ηλ]θον for ηλθεν = 19 44 314 Arm Eth and several reported by Holmes and Parsons.

XII, 1 (17 *b*, 17) ο θ̅ς̅ for κ̅ς̅ = Arm; conflate appears in M 15 44 61 106 129 Cyp.

1 (17 *b*, 19) om εκ before του οικου = MS O of the Vulg.

3 (17 *b*, 26) κατορασομαι: error due to cursive influence.

ενευλογη[θησον]ται = all except A 59 72 Clem Cyr.

4 (17 *b*, 29) [αυτ]ων for αυτω: accent read as abbreviation stroke.

ο θ̅ς̅ for κ̅ς̅ = Arm; conflate in 44 53 59 61 82 106 130 Chr etc.

4 (17 *b*, 31) Transpose [εβ]δομηκ[οντα π]εντε ετων: the regular transposition in this chapter; no support.

4 (17 *b*, 32) [χα]ρρα for χαρραν = Aug; omission of abbreviation stroke.

5 (17 *b*, 33) την σαραν = D E M 15 55 120 407; cf. 19 44 53 54 106[a] 314 376 Chr.

5 (18 *a*, 1) [λωτ τον υιον]: thus restored with the related minuscules.

5 (18 *a*, 4) [εξηλθον] = most MSS; εξηλθεν is also possible.

5 (18 *a*, 5) om και ηλθον εις γην χαναα = E 19 44 53 59 61* 72 82* 135 314 etc.

6 (18 *a*, 6) (αβραμ) + την [γην] = all except A 75 121.

om εις το μηκος αυτης = D 15 19 108 120 135 314 407 Eth Phil Or.

6 (18 *a*, 7) [το]υ συχεμ = 54 314 Chr.

6 (18 *a*, 8) + μαμ[βρ]η before υψηλην: cf. Sym; see Intro.

7 (18 *a*, 10) κ̅υ̅ for κ̅ς̅: abbreviation by suspension.

7 (18 *a*, 12) om [αβραμ][2] = 15 44 61 72 82 106 108 120 135 376 407 426.

8 (18 *a*, 15) εσησεν for εστησεν: error due to cursive influence.

om εκει after εσησεν = 15 19 82 314 376.

9 (18 *a*, 20) Transpose πορευθεις κ[αι]: no support; cf. 426 κατεστρατοπεδευσε.

11 (18 *a*, 27) om αυτου after γυναικι: no support according to Brooke & McLean or Rahlfs, but Swete gives (D) and Holmes & Parsons supports and implies other MSS.

11 (18 *a*, 27) αβρα for αβραμ: omission of abbreviation stroke.

11 (18 *a*, 28) ετω for εγω: see Intro.

12 (18 *a*, 31) om εστιν = E M 15 52 53 57 72 82 120 130 134 135 344 376 407 426 Chr etc.

14 (18 *b*, 3) [ηλθεν] for εισηλθεν = 44 106 107.

14 (18 *b*, 4) om αυτου = all except A 121 Boh Sah Eth and a few in Holmes & Parsons.

15 (18 *b*, 6) [επ]ηρεσαν for επηνεσαν: no support; translation variant.

15 (18 *b*, 7) [ειση]γαγε̄ for εισηγαγον: no support; scribal rather than grammatical error.

εις τον [οικον] for προς = most MSS except A.

19 (18 *b*, 18) om οτι = E 16 18 52 57 73 79 128 129 318 376 Eth Thdt.

20 (18 *b*, 22) ανδρασι: omission of abbreviation stroke.

XIII, 1 (18 *b*, 26) αιξ εγυπτου: interchange of vowel and diphthong rather than simple itacism.

1 (18 *b*, 27) om και η γυνη αυτου: no support; 75 omits one word more.

2 (18 *b*, 28) πλοῡ[σιος] is better read πλοῡ[ιος]: see Intro.

4 (19, 3) αρ[χη]ν for σκηνην = all except A 75 121.

5 (19, 3) συνπ[ο]ρευομ[ε]νω: non-assimilation; see Intro.

5 (19, 4) [σ]κηναι for κτηναι = M 15 52 55 57 72 82 120 376 407 Boh Lat.

6 (19, 5) καιτο[ικειν]: scribal error.

8 (19, 10) + [ανα μεσον] before σου[1] = 55 134 Boh Sah Chr and a few.

Transpose μου and σου[2] = all except A E 75 121 Eth and a few.

8 (19, 11) om [ανα μεσον] before [των ποιμενων σου] = 54 75 106 129 Chr.

9 (19, 11) om και before ἴδου = L 20 Chr.

9 (19, 12) + [εστιν] after [σου] = A 75 Sah.

10 (19, 13) εξα[ρα]ς for επαρας: no support; translation change.

10 (19, 15) [σοδομ]αι: iota arose from non-accent stroke.

10 (19, 16) αν ελθη for ελθειν = 15 82 Mich Pap 2724 (εως αν ελ[θη]); cf. 72 376.

10 (19, 17) ει for εις: either omission of abbreviation stroke or influence of following zeta.

11 (19, 18) απαι[ρει] for απηρεν: no support; translation change.

13 (19, 21) εναντι for εναντιον = 134 426.

14 (19, 22) διεσχωρισθηναι: scribal error; cursive influence.

14 (19, 23) [αναβλεψας] for αναβλεψον . . . και = all except A 52 57 121 Or Iren. E and a few have αναβλεψας . . . και.

15 (19, 26) ε for του: error due to cursive abbreviation in parent; 19 59 129 314 Clem-R om.

16 (19, 27) θαλασσης for γης = E 72 Eth.

16 (19, 28) (σου[2]) + ουκ = 55.

εξα[ριθμησεται] = 19 120 376 407. Even this form crowds the *lacuna*.

17 (19, 29) [πλατος + αυ]της = all except A 19 55 59 108 121 129 Ir; sub * in Arm.

om και τω σπερμάτι σου εις τον αιωνα = all except A 19 121 129 314 Sah. It is obelized by Field on the authority of Catena MSS.

18 (19, 31) (μαμβρην) + υψηλην: probably a translation variant was inserted as a gloss; cf. above, 12, 6; and Arabic Version here.

18 (19, 32) $\overline{\kappa\omega}$ = A[1] 15 72 75 121 135 and a few; all others prefix article.

XIV, 1 (19, 32) [α]μαραβελ for αμαρφαλ: scribal error, cursive influence.

(βασιλεως) εν[ναρ] for σενναρ: sigma omitted because of preceding sigma; but cf. 76 376.

2 (20, 1) [πολεμον + μεγαν] = 44 54 57mg 106 107 130mg.

2 (20, 3) om [και μετα βασιλεως βαλακ αυτη ἐστιν σηγωρ]: no support.

3 (20, 4) α[υτη + εστιν] = E 426 Boh Vulg.

6 (20, 9) αμ[μαιους] for χορραιους: probably a variant of σομαιους; cf. 130 and, with change of α to ο, 44 52 54 57 106 120 129 135 314 344 407 Boh.

6 (20, 10) Transpose εν [τη ερημω εστιν]: no support.

7 (20, 10) [ηλθο]σαν = A (D) E 56 58 120.

8 (20, 15) [τ]ης αλ[υκης σ]αυη: the genitive is supported by 19; *Saue* is added by Boh.

9 (20, 17) αμᾱφαρ for αμαρφαλ = A*; interchange of liquids; see Intro.

τεσγαρ οι for οι τεσσαρες: no support; see Intro. for interchange of σ and γ and omission of abbreviation stroke.

om ουτοι = all except A.

10 (20, 18) [φρεατα φρεατα] = all except A 44 53 55 314 426 Chr Jos.

[ασφα]λτα for ασφαλτου: no support.

εφυσεν for εφυγεν: interchange of sigma and gamma; see above.

om δε[1]: no support except Georg.

10 (20, 19) [ενεπεσον] for ενεπεσαν = all except A 75 121 129.

10 (20, 20) Transpose εφυγον εις την ορ[ινην] = 19 108 314 Arm Boh.

12 (20, 22) τον υἱον: only A M 19 134 314 omit the article.

12 (20, 23) γα for γαρ: omission of the abbreviation stroke.

13 (20, 25) προ[ς] τη τρυι for εν τη δρυι = only A 72 Cyr have εν: 19 314 Chr, παρα.

om του[2] = 15 19 54 72 82 106 129 135 314 376 426 Chr.

14 (20, 26) om του[3] = Compl; several have τω.

ηχμ̄λωτευτε (for ηχμαλωτευθη) = ηχμαλωτευται of all except A 121 (44 52 57 106).

om λωτ: no support except Boh[P], Hebrew and its direct descendants, but not Vulg; cf. transposition in 19 314 Old-Latin.

14 (20, 28) δεκα οκτω = 44 72 121 129 130 314.

om [οπισω αυτων] = 19 108 314.

15 (20, 28) [κα]τεδιωξ[εν] for εδιωξεν = 15 19 314 Cyr.

15 (20, 30) χ̣[ωβ]α for χωβαλ = 55* 75 120 121 129 318 407 Boh On Cyr.

16 (20, 31) om πασαν την ιππον σοδομων και λωτ τον αδελφον αυτου απεστρεψεν: no support; omission due to *homoioteleuton*.

om παντα = 15 19 72 82 108 129 135 314 Eth.

17 (21, 2) σαυη against σαυην of A alone.

18 (21, 4) + αυτου before [αρτον] = 75; 19 59 314 Cyr αυτω; αρτον is supported by 72 75 426 Vulg, to which Holmes and Parsons add 14 16 19 32 131 Arm. Space in the *lacuna* is crowded even with the singular and abbreviation strokes must be assumed.

19 (21, 5) ε̣υλογησεν for ηυλογησεν: see Intro.

24 (21, 15–16) [σ]υν[σ]υνπορευ[θεντων]: dittography and non-assimilation.

XV, 2 (21, 20) om [κ̅ε̅] = M 19 44 52 53 54 55 57 59 61 106 107 108 121 129 130 134 314 344 Boh Eth Phil Chr Cyr

2 (21, 21) ϋος for υιος: no support.

4 (21, 25) εξ ου for εκ σου: sound error.

Transpose σε κληρον[ομησει] = 53[a] 129.

5 (21, 26) αυτω for προς αυτον = all except D.

om δη = L 15 19 44 53 61 72 82 106 108 129 314 318 Arm Boh Sah Eth Phil Clem Or etc.

7 (21, 29) [πρ]ο̣ς αυ̣[τον] for αυτω = all except A 121.

[εγω + ειμι] = M 44 53 54 59 61 106 107 129 130 134 135 344 Boh Sah Eth Phil Chr Cyr etc.

10 (22, 1) Transpose [ταυτα] π̣αν[τα] = M 44 52 53 54 55 56 57 58 59 72 75 106 120 129 130 135 344 407 Eth Phil Cyr.

12 (22, 5) [ε]πεπ̣[ιπτεν] for επιπιπτει: no support except repeated passage below. Translation change.

13 (22, 7) Transpose [*ετη τετρακοσια*] = M 19 44 53 54 55 59 61 75 106 108 129 130 314 344 Acta Or Chr Cyr Thdt Tyc.

16 (22, 11) *σα[ρ]* for *γαρ*: scribal error, cursive influence.

17 (22, 14) *κα̣[ι]* for *αι* = M 44 54 59 106 107 134 135 318 Arm Chr etc.

18 (22, 15) [*εν*] *τη η[μερ]α εκεινη* for *εκει* = all except D.

[*κ̅ς̅*] for *ο θ̅ς̅* = all except D 53 121 129.

18 (22, 17) + [*ποταμ*]*ου* before *ευφρατου* = 15* 74 426 Eth Phil Vulg.

19 *κεναιεους* for *κεναιους*: itacism corrected in parent MS and both copied by our scribe, or similar error made by scribe of parent.

(22, 18) *χ̣[ε]λμοναιους* for *κελμωναιους*: sound errors.

20 (22, 19) om *και τους ραφαειν και τους αμορραιους*: no support; *homoioteleuton.*

om *και τους ευαιους* = M 15 19 44 52 53 56 72 82 106 107 129 135 314 426 Arm Boh Eth Phil Chr Iren.

Repetition of 15, 4 to 16, 2.

XV, 4 (22, 22) *εξ σου*: see *εξ ου* above.

δ̣ε κληρο̣ν̣ο̣μησει: *δ* is doubtful and may be read *σ*, which would give the same transposition as in the first copy.

5 (22, 23) *αναβλευον* for *αναβλεψον*: scribal error, cursive influence.

αυτω for *προς αυτον*: see above.

om *δη*: see above.

7 (22, 26) *τε* for *δε*: sound error.

προς αυτον̣ for *αυτω*: see above.

(*εγω*) + *ειμ̣ι*: see above.

8 (22, 28) *κατι* for *κατα τι*: error of carelessness.

12 (23, 2) [*ετ*]*εθη* for *επεπεσεν*: parallel passage in *lacuna;* this doubtful reading was at once corrected to *επε[σεν]*.

12 (23, 3) [*επεπιπτ*]*εν* for *επιπιπτει*: see above.

Transpose *αυτω* before [*επεπιπτ*]*εν*: no support even in parallel passage. The restoration of lines 2 to 4 is very doubtful because of the unevenness in length, yet parallels can be found for the differing lengths on this page.

13 (23, 5) [αυ]το[υς] for αυτο: only Or thus in this order but most MSS support with changed order; parallel passage in *lacuna*.

13–14 (23, 5) om [αυτους και ταπεινωσουσιν αυτους ετη τετρακοσια το δε εθνος ω εαν δουλευσωσιν]: due to *homoioteleuton;* parallel passage does not omit.

15 (23, 7) ιρ[ηνης] for ειρηνης: itacism, not in parallel passage.

17 (23, 11) [κ]αι for αι: see above.

διηλθεν for διηλθον = 135; scribal error, not in parallel passage.

18 (23, 12) [εν τη ημε]ρα εκεινη: see above.

19 (23, 14) om αιγυπτου εως του ποταμου = 129 Phil, but not in parallel passage; omission due to *homoioteleuton.*

\+ π[οταμου] before [ευφ]ρατου: see above.

κεναιεους for κεναιους: see above.

20 (23, 16) ραφαετ for ραφαειν: scribal error due to misreading of abbreviation mark; phrase omitted in parallel passage.

om και τους εναιους: see above.

XVI, 1 (23, 17) (γυνη) + δε: careless repetition not occurring in parallel passage.

1 (23, 18) (ην) + αυτω ην: dittography; not in parallel passage.

2 (23, 19) om με: no support, but cf. μοι in 19 53 54 75 314 Phil.

om εν γη χανααν after αβραμ[1] = A 15 19 72 82 120 135 314 407 and few.

κ̅υ̅ for κ̅ς̅: abbreviation by suspension.

2 (23, 20) om ουν = 31 68 120 121 Boh Phil Cyr; cf. erasure in A.

2 (23, 21) φωνη for φωνης: omission of abbreviation stroke.

σαρας for αυτης[2] = all except A.

3 (23, 23) Transpose αβρα[μ τ]ω ανδρι = all except A 75 121.

αυτη for αυτης: omission of abbreviation stroke.

4 (23, 24) εισηλθον for εισηλθεν: no support.

γαστρια for *γαστρι*: grave accent treated as abbreviation stroke; see Intro.

4 (23, 25) (*κυρια*) + *αυ*[*τη*]*ς* = 15 52 57 82 426 Boh Or and several in Holmes and Parsons; under asterisk in Syr-Hex and Arm.

5 (23, 27) *μου* prim scr = 16 Eth[p]; corr *σου* = all other MSS.

8–12 (24, 1–7) These lines are too fragmentary to restore with any degree of certainty, but the current text agrees well with the necessary length of line.

12 (24, 8) [*επ α*]*υτω* for *επ αυτον*: no support; cf. 54, *επ αυτων*.

13 (24, 9) om [*αγαρ*] = D M 15 19 52 57 59 72 75 82 120 135 314 407 Vulg Phil Chr Hil.

[*επιδων*] for *εφιδων* of A 53 55* 75* 106 121.

16 (24, 14) *ογδοη*[*κοντα*] *και εξ*: only Georg seems to insert the conjunction.

εγων for *ετων*: scribal error; no support.

XVII, 2 (24, 16) $\bar{\theta}$: this abbreviation more probably stands for *θησω* with 15 44 52 53 54 56 57 59 61 75 82 106 107 129 130 135 344 Phil Chr Hil etc. than for *θησομαι* with the rest.

2 (24, 17) *πληθυνων* for *πληθυνω*: circumflex accent read as abbreviation stroke.

3 (24, 18) om [*αυτου*] = 44 61 106 107 Vulg Phil; prefix asterisk, Arm.

5 (24, 19) *κλησεται* for *κληθησεται*: no support.

5 (24, 20) *αλλα* for *αλλ*: no support.

Transpose [*τ*]*ο ον*[*ο*]*μα σου αβρααμ'* = all except A.

6 (24, 21) *αυξανω̄*: the stroke above is surely an accent here.

σφοδρᾱ β: the *β* was deleted by the scribe, because he did not know that it was the sign for a second *σφοδρα*; the parent MS supported the common reading against A 44 54 121 135 Phil Arm.

7 (24, 22) *θησον* for *στησω*: no support, but it is a scribal error for *θησω* of 44 54 59 61 71 106 107 121 376 Eth.

εκ[*ξελ*]*ευσονται*: or read *σ* for *ξ*; sound error.

7 (24, 23) om ανα μεσον² = 44 Vulg Or[lat].
+ και before του σπερματος¹: no support.

7 (24, 24) τω σπερμ[ατι] for του σπερματος² = 15 Arm Boh.

8 (24, 25) om και δωσω σοι και τω σπερματι σου μετα σε = 106; omission due to *homoioteleuton*, but probably in the parent MS.
παρω[κει]ς for παροικεις: no support.

9, 10 (24, 27, 28) [διατηρ]ησει for διατηρησεις: omission of abbreviation stroke.

10 (24, 29) Probably omit σου: note line fillers after σπερματος; no support.

13–15 (25, 1–7) These lines are too fragmentary to be restored with any degree of certainty, but the current text agrees well with the necessary length of line, except that περιτομη — αργυρωνητος has to be omitted with Eth in verse 13; cf. also 19 53 314. In 15 και ειπεν is read against ειπεν δε of A 53 56 75 121 129. The space also favors inserting [κ̅ς̅] before [ο θ̅ς̅] in the same line, though the addition is supported by 19 and 61 only. Cf. Old-Lat *dominus*, which indicates that this is a conflate reading.

16 (25, 10) αυτην for αυτον = 72. [εθν]ω for εθνων.
[α]υτης for αυτου = 72 Eth Phil.

17 (25, 12) om αυτου = 19 44 54 106 108 314 318 344 Phil Cyr.
εγεννηθησεται for γενησεται: cf. γεννηθησεται in 52 56 61 and some later MSS.
om υιος = 15 55 59 72 82 120 130* 134 135 344 376 407 Boh Phil.
εις for ει: error came from following sigma.

17–18 (25, 11–13) αβραμ for αβρααμ: so spelled twice here and rarely later, as in some Latin MSS. Here it is corrected by the same hand.

18 (25, 14) ουτως for ουτος: vowel interchange; see Intro.

19 (25, 14) τω αβραμ for προς αβρααμ = M 15 52 53 55 56 57 59 61 82 121 129 130 318 426 Phil etc.

19 (25, 15) *γαρρα* for *σαρρα*: note frequent interchange of gamma and sigma.

19 (25, 16) *εισακ* for *ισαακ*: no support, yet it is the invariable spelling in 911 and is so restored in all *lacunae*.

20 (25, 18) *ιδου* for *και*[1] = all MSS except A 44 53 Arm Eth Hil and a few that conflate.

αυξησω for *αυξανω* = 55 59 120 130 344 407 Phil Chr.

20 (25, 20) *τω εν* corr *τωσω* for *δωσω*: at first the scribe started to write *τω ενιαυτω* of the next line; the correction involves a sound error, *τ* for *δ*, which seems to have been present in the parent MS.

21 (25, 21) *τοξεται* for *τεξεται*: scribal error.

23 (25, 23) om *και ελαβεν αβρααμ*: omission due to *homoioteleuton*.

ισμαμα for *ισμαηλ*: scribal error, cursive influence.

23 (25, 24) *αρσην* for *αρσεν*: probably a sound error as there is barely room for [*παν*] in the *lacuna*.

23 (25, 25) *και* + *και*: dittography.

27 (26, 1) The line is much too long; perhaps omit *και παντες οι* with 82. The next nine lines are also very uncertain, though the length of lines is quite regular.

XVIII, 5 (26, 10) [*τα*]*υτα* for *τουτο* = 52 57 Boh Sah T-A and several MSS cited by Holmes and Parsons.

om [*εις την οδον υμων*] = D 15 55 72 82 Boh Chr Spec etc.

5 (26, 11) [*ει*]*παν* for *ειπεν* = D M 15 55 82 120 135 407 426 Arm Boh Sah Chr Spec etc.

καθ: doubtless abbreviation stroke omitted for *καθα* = all except A 52 72 121 376 Cyr T-A and few (*καθως*).

6 (26, 13) *φυλα̣*[*σον*] for *φυρασον*: interchange of liquids.

σιμι̣[*δαλεως*] for *σεμιδαλεως*: interchange of *ε* and *ι* is rare in the papyrus.

ενκρ[*υ*]*φ̣ι̣*[*ας*]: non-assimilation.

7–8 (26, 14) om *μοσχαριον* to *μοσχαριον ο* because of *homoioteleuton*.

8 (26, 15) *εφαγοσαν* = A 121*; Holmes and Parsons cite 15 82, but Brooke and McLean omit.

9 (26, 17) *σκνηνη* for *εν τη σκηνη*: false insertion of *ν* not noticed when the scribe corrected to *εγ σκνηνη*: no support for omission of article or for assimilation.

10 (26, 19) *τ[ης] κηνης* for *της σκηνης*: the missing *σ* can stand in the *lacuna* with false division at the line end.

ουσας for *ουσα*; influence of preceding words.

11 (26, 19) om *πρεσβυτεροι* = 19 108 314 Chr.

11 (26, 20) + *δε* before *εξελιπεν δε*: anticipation of following *δε*.

12 (26, 21) *με* for *μεν*: omission of abbreviation stroke.

om *μου*: no support.

13 (26, 22) + *τι* before ο[*τι*]: scribal error having some connection with following *οτι*.

14 (26, 23) *θ̅υ̅* for *τω θ̅ω̅* = 15 55 376 426 Phil; for the correction *κ̅υ̅* there is no support. One is tempted to read *κ̅ω̅* with 19 108 314 as the original writing and Schmidt supports in final revision of text.

14 (26, 24) [*σ*]*ε̄*: stroke above is for a grave accent.

εωρας for *ωρας*: *ε* arose from preceding *σ*.

om *εσται*: no support, though Just transposes.

της σαρρας for *τη σαρρα*: no support.

15 (26, 25) *σσαρρα*: dittography.

15 (26, 26) *γελασας* for *εγελασας*: probably a grammatical error, the epsilon being considered an augment.

16 (26, 26) *καταβλεψαν* for *κατεβλεψαν*: scribal error due to cursive influence; *καταβλεψαν*[*τες*] might be read as the papyrus is broken away at the end of the line, but the retention of the conjunction after the following *αβρααμ* has seemed decisive.

17 (26, 29) *λ εγω* for *α εγω*: scribal error.

18 (26, 30) *εθνη̄*: stroke indicates lack of accent; see Intro.

23 (27, 3) [*α*]*δ̣ικος* for *ασεβης* = 56 129.

24 (27, 3) [*εαν* + *δε*]: space seems to require the conjunction, found only in 135.

om *πεντηκοντα* to *πεντηκοντα*: due to *homoioteleuton.*

25 (27, 4) [*ως τ*]*ο*: thus restored to fit space, though *ως* is omitted by E M 19 44 53 54 55 56 57 61 82 106 129 130 134 314 344 426 Arm Boh Eth etc.

26 (27, 6) και [ειπεν] for ειπεν δε = Arm Goth Vulg Hil.
27 (27, 9) ($\overline{κν}$) + μου = 44 54 61 72 106 130 134 426 Boh Sah Chr T-A.
28 (27, 9) ελαστονει ω[σι]ν: scribal error due to linking of letters in an uncommon word.
28 (27, 11) om οτι = all except A D E M 55 59 75 121 134.
29 (27, 12) om ετι = Boh.
30 (27, 15) [ευρω] for ευρεθωσιν²: required by space and supported by M 44 54 55 56 57 61 72 106 107 120 129 134 344 407 426 Boh Sah Chr.
31 (27, 16) λαησαι for λαλησαι: scribal error.
31 (27, 17) εαν ευρω εκει for ενεκεν των = 19 314 and perhaps some others as it stands in the text of Holmes and Parsons.
32 (27, 18) om [και ειπεν]: no support.
[ουκ απ]ολω for ου μη απολεσω: the negative is supported by E M 15 52 56 57 82 120 129 130 134 135 344 and a few. The contracted future is found in 120 121ᵇ 344 407 for verse 29 but not here.

XIX, 1 (27, 21) πυλι for πυλην: itacism and omission of abbreviation stroke.
[εξα]νεστη for ανεστη = all except A 19 108 131 314.
συναστησῑ for συναντησιν: false expansion of abbreviation stroke of parent MS; see Intro.
2 (27, 22) εκκλευατε for εκκλινατε: interchange of ε and ι is rare in 911.
εις for προς = all except A.
2 (27, 23) κα[ταλυσεσ]θε και νιψεσθε for καταλυσατε και νιψατε: no support; καταλυσασθε is read in Theodoret and νιψασθε in all except A 72 120 121 407. The error in 911 is probably due to interchange of ε for α, a confusion arising from cursive ancestor, though translation influence is possible.
2 (27, 24) αλλ for αλλ' η = all except A 120 134 and a few that read αλλα.
2 (27, 25) κ[α]ταλυζομεν for καταλυσομεν: sound error.
3 (27, 25) κ[ατεβια]ζετο for παρεβιαζετο = most MSS except A (E 19 44 54 314).

4 (27, 28) σοδομειδ for σοδομειται: omission of abbreviation stroke and sound error, δ for τ; corr man 1.

πε[ριεκυκλωσαν] σας: strange error; the space in the *lacuna* is right for the verb form supported by all MSS.

Many of the restorations on pages 28 to 37 are doubtful. So far as possible the lines have been preserved at normal or at least possible lengths.

15 (28, 2) om [δυο] = D 19 55 130 314 344.

om [σου^2] = all except A L 59 120 130^{mg} 407 Arm Boh Cyr.

16 (28, 4) [αυτου] for αυτων = all except A L 15 121 376.

20 (28, 12) om [η εστιν μικρα εκει]: due to *homoioteleuton*.

34 (29, 3) om ημων: no support, but cf. *meo* of Arm Boh.

35 (29, 7) + [την νυκ]τα εκει[νην] after αυτης = U_4 54 56^a 74 106 130 134 135 344; cf. 44 107, τη νυκτι εκεινη.

37 (29, 10) om λεγουσα = U_4 Hier.

38 (29, 12) om ο before υϊος = all except A 53.

XX, 1 (29, 14) λβα for λιβα: omission of abbreviation stroke.

13 (30, 4) [ποιησεις] for ποιησον = all except A.

14 (30, 8) τη γυναικι for την γυναικα: no support; cf. 376, αυτα for αυτω, which suggests the restoration here of [αυτα σαρρα] τη γυναικι.

16 (30, 11) του for σου^2: scribal error, cursive influence.

17 (30, 13) om [αυτου^2] = 75 Goth.

18 (30, 14) + [συν]κλειω[ν] = all except A Or Chr.

XXI, 14 (31, 3) [των] ωμω for τον ωμον: omission of abbreviation stroke; cf. 75 129* 52 53 57 72 135 Chr Tract.

16 (31, 6) βολη for βολην: omitted abbreviation stroke.

16 (31, 7) [μακρ]ωθε̄ for μακροτερον = all except A, but with the change ω to ο. απελθουσα δ[ε] for και απελθουσα = A M 52 55 57 59 75 120 121 407.

16 (31, 8) εκαθισεν for εκαθητο^2 = all except A 135 Arm.

16 (31, 9) om μακροθεν = all except A 121 and a few.

17 (31, 9) εισηκουσον for εισηκουσεν: scribal error, cursive influence.

17 (31, 11) του θῡ = D 15 55 59 75 82 130 134 135 318 344 381 407 Chr Cyr.

30 (32, 1) om [αβρααμ] = 15 19 72 82 135 314 376 Arm.
30 (32, 2) [ωσιν + μοι] = D M 19 44 52 53 54 55 57 59 75 106 120 121 129 130 135 314 344 407 426 Arm Boh Eth.
32 (32, 4) [διεθεντο + αμφοτεροι] = 121.
32 (32, 5) [ορκισμου] for ορκου = 15 19 44 53 54 55 56 72 75 82 106 121 129 134 135 314 376.
32 (32, 6) [φιχολ] for φικολ: restored with D and most related MSS.
33 (32, 8) αρουρων for αρουραν: scribal error.
34 (32, 10) ημερα for ημερας: omission of abbreviation stroke.

XXII, 1 (32, 10) (ταυτα) + και = 54 Pales Chr.
2 (32, 12) [αγα]πητον + σου: no support; but cf. Symmachus, τον μονον σου.
13 (33, 3) [κερατων + αυτου] = 15 72 82 376 Athan.
14 (33, 6) [ορει + τουτω] = 20 53 75 Arm Boh Sah.

XXIII, 6 (34, 2) του for σου²: scribal error, cursive influence.
9 (34, 6) [μερι] for μεριδι = all except A 121.
10 (34, 8) om μεσω: no support, but cf. Hebrew.
προ̄ + προς: dittography, but probably due to gloss in parent interpretating unusual abbreviation.
10 (34, 9) om ειπεν: no support but cf. transposition in 106 and several other MSS.
[τω]νν εκπορευομενων for των εισπορευομενων: dittography and scribal error due to crowded writing.
10 (34, 10) om εις: accommodation to previous error, which should therefore be referred to the parent MS.
11 (34, 10) μοι for μου: grammatical error.
11 (34, 11) τουν ακρον for τον αγρον: dittography and sound error.
[διδ]ωμ for διδωμι: omission of abbreviation stroke.
11 (34, 12) + [παν]των before τω̄ πολειτων = all except A 75 121 318 and few.

XXIV, 7 (35, 8) [εγεννηθην] with all except A S 55 129* 135 Chr (75 121).
7 (35, 10) (εμπροσθεν σου) + και ευοδωσεις την οδον σου = 53 56 129 Chr, except for final σ of ευοδωσεις,

which came from a non-accent stroke read as abbreviation.

20 (36, 1) om *και*^{3}: no support.

20 (36, 2) + *ετι* before *επι*^{2} = all except A 53 56 72 75 129 Chr.

om [*υδωρ*] = all except A 52 54 57 121 376.

21 (36, 3) [*π*]*αρεσιωπαι* for *παρεσιωπα*: stroke indicating absence of accent read as abbreviation.

22 (36, 6) *ολκην* for *ολκης* = Phil; misunderstanding of abbreviation stroke.

22 (36, 7) *ολκη̅*: stroke indicates absence of accent.

23 (36, 7) *ουτην* for *αυτην*: scribal error, cursive influence.

39 (37, 4) om *μου*^{1}: no support.

πορευσεται for *πορευθη* = D M S Δ_2 15 55 56 59 82 120 129 134 135 381 407 426.

40 (37, 5) om *ο* $\overline{\theta\varsigma}$ = D M S Δ_2 55 59 72 82 130 134 135 344 Boh etc.

41 (38, 1) *απ*[*ο*] for *εκ* = all except A

41 (38, 2) *εμην̣* [*φυλην*] for *φυλην μου* = all except A 44 75 121 376 and few.

[*εισ*]*ελθης* for *ελθης* = U_4; the line is still a little short.

41 (38, 3) Transpose [*σοι δωσιν*] = all except A D and few.

om [*και*^{2}] = D 19 72 106 314 Arm Boh Eth and few; the line is a little long.

42 (38, 4) [*ειπον*] for *ειπα* = 15 19 44 53 59 106 107 108 314.

43 (38, 5) *εφεστηκα* for *εστηκα* = U_4 19 52 54 55 57^{mg} 59 108 120 121 130^{mg} 134 314 344^{mg} 407 etc.

43 (38, 6) [*της πηγης*] for *την πηγην* = all except A 376.

43 (38, 6) *εκπ*[*ορευον*]*τ*[*αι*] for *εξελευσονται* = S 15 19 72 82 108 135 314 381 426 Arm Boh and few.

43 (38, 7) [*αν*]*τ̣λ̣η̣*[*σαι*] for *υδρευσασθαι* = U_4 19 314 426 and probably others as Holmes and Parsons places it in the text; cf. verse 13.

44 (38, 8) *και συ πιε* for *πιε συ* = all except A 19 314 (S 82).

44 (38, 9) *εαυτου [θεραπον]τι* for *θεραποντι αυτου* = A D 19 52 54 55 57 59 75 120 121 314 407 Boh Eth.

45 (38, 12) om *μου* = all except A D 19 59 120 121 314 407 Arm Boh.

om *ευθυς* = Vulg; cf. D Chr.

ωμω for *ωμων*: omission of abbreviation stroke.

46 (38, 14) om *επι τον βραχιονα* = D S 15 19 53 82 120 130 135 314 344 407 426 and the following which support 911 in omitting *αυτης*: U_4 44 52 54 57 75 106 107 376 Arm Eth Chr etc.

46 (38, 15) [*επιον*] + *και τας κ[αμηλους σου π]οτιω και επιον*: no support; a repetition of preceding sentence.

47 (38, 16) Transpose *θυγατηρ τινος* = all except A 19 108.

47 (38, 17) om *εγω* = D M 15 53 55 56 59 72 82 121 129 130 134 135 344 407 426 etc.

ειπ[εν] for *εφη* = 19 44 53 56 59 72 75 106 107 108 121 129 130 134 314 344 etc.

47 (38, 18) *εδεκε̄* for *ετεκεν*: sound error.

47 (38, 19) [*π*]*ερι* for *επι* = all except A 55 59 72 75 121 376.

48 (38, 19) *προσεκεν̄ησα* for *προσεκυνησα*: to be read *προσεκε(υ)νησα*; sound error.

τω κ̅ω̅: only A D 55* 72 120 121 407 omit the article.

48 (38, 20) *μοι* = A D 59 75 121; all others *με*.

48 (38, 21) *τω κ̅υ̅* for *του κ̅υ̅*: an error made possible by the use of the abbreviation *κ̅υ̅* = *κ̅ω̅*, which the scribe doubtless intended to write here.

49 (38, 22) Transpose *ελε[ος υμεις]*: no support, but cf. Eth Chr, which omit *υμεις*.

49 (38, 23) [*αγγει*]*λατε* for *απαγγειλατε*[1]: no support; perhaps abbreviation sign was used for two letters.

αν[αγγειλατε] for *απαγγειλατε*[2] = 53 56.

επιστρεφω for *επιστρεψω*: scribal error.

οις for *εις*: scribal error, cursive influence.

51 (38, 26) *απελθ[ε]* for *αποτρεχε* = 53 56 129.

52 (39, 1) [*τ*]*ω κ̅ω̅*: only A 57 72 121 376 407 omit the article.

53 (39, 2) om [αυτης^2] = M 19 44 53 56 59 75 106 107 129 314 426 Arm Vulg etc.

54 (39, 4) + το (πρωι) = 314 426; cf. τω in 15 19 53 56 129 376 Chr.

εκμεψα[τε] for εκπεμψατε: sound error, and likeness of cursive π and μ; cf. correction in verse 56 below.

55 (39, 5) om και η μητηρ: omission may be due to *homoioteleuton*, as some MSS read μητηρ αυτης.

56 (39, 6) και ειπε[ν] for ο δε ειπεν = Goth; cf. 53 56 129 ειπεν δε.

57 (39, 8) ε̣ι δ̣ε ειπαν δε: reading doubtful, but there seems a scribal error from cursive influence and another by conflation; cf. ειπαν δε of 19 75 108 314 and ειπον δε of 44 106 107.

[ερωτησωμεν] for επερωτησωμεν = all except A D 121 134.

58 (39, 10) και^3 = A Eth; all others η δε.

59 (39, 10) [την ρεβ]εκκααν = 19 314 (την ρεβεκκαν); all others omit article.

60 (39, 13) εκεινου for ει γινου: sound error.

[μυρια]δαας for μυριαδων: scribal error due to cursive original with abbreviation stroke.

61 (39, 15) εβραι for αβραι: scribal error, cursive influence.

62 (39, 18) τη̄ for τη^2: not an abbreviation stroke but stands for circumflex accent; however cf. της in 130 376.

63 (39, 18) αδελεσχησαι for αδολεσχησαι: scribal error, cursive influence.

63 (39, 19) τοις οφθαλμους for τοις οφθαλμοις: seemingly only a scribal error. Cf. line 20.

65 (39, 22) Transpose εκεινος ανθρωπος: no support except Vulg, but 44 Arm omit εκεινος. Note that the article is omitted as in 72.

65 (39, 23) τ[ο]υ[τος] for ουτος: a grammatical error.

om [εστιν] = 19 314 Phil.

65 (39, 24) περιεβαλλετο prim scr = 53 54 72 Chr; corr περιεβαλετο with all others. One of the rare

instances where the corrections show variant readings in the parent MS.

66 (39, 24) om τα = 79; careless omission in both.

XXV, 2 (39, 28) [ελαβε δε και ετεκεν] for ετεκεν δε = 19.

2 (39, 29) [ζ]εμραν for ζεβραν = 426 Arm; most MSS have ζεμβραν.

[μαδαν] for μαδαιμ = D E M and most minuscules.

om [και τον μαδιαμ] = Eth; omission due to similar name preceding.

3 (39, 31) [ασσουριειμ] for ασουριμ = most MSS against A 121.

4 (40, 1) ε[ν]ως for ενωχ: strange scribal error.

6 (40, 3) του αβρααμ for αυτου[1] = 76 134 Boh.

7 (40, 5) εδη for ετη: sound error.

9 (40, 8) om δυο = D 15 19 44 55 56 59 72 75 82 106 129 135 314 376 426 Arm Sah Eth etc.

9 (40, 9) ο = A D 15 55 59 72 106 130 134 135 376.

9 (40, 10) Above απεναντι there are remnants of an unintelligible note or correction; Schmidt denies it.

10 (40, 11) του χετ' = D M 19 52 57 82 106 120 130 134 135 318 344 407 426, etc.

om αυτου: no support.

11 (40, 12) [τον α]βρααμ: only 106 has the article.

11 (40, 13) φρεα for φρεαρ: omission of abbreviation stroke.

12 (40, 14) + των υιων before ισ[μαηλ]: no support.

13 (40, 15) κατα for κατ': cf. κατα το ονομα of 44 53 106 107 134 etc.

13 (40, 16) om των[2]: no support.

ναιβαιωθ' for ναβαιωθ: probably sound error from following syllable, or non-accent mark read as an abbreviation.

13 (40, 17) ναβαδεηλ' for ναβδεηλ: perhaps a non-accent stroke treated as abbreviation sign.

14 (40, 17) μαωση for μαση: no support; scribal error.

15 (40, 17) χοδδ[ᾱ]: against χολδαδ of 19 57 59 75 134 318 381 Eth Boh.

15 (40, 18) *ιεγουρ* for *ιετουρ*: no support; common scribal error.
17 (40, 20) *εθνη* for *ετη*: no support; false aspiration; error was corrected by the scribe.
17 (40, 21) om *ετη*^{2} = 31 53 72 75 Hier.
ενκλιπω̄ for *εκλειπων*: breathing or non-accent stroke read as abbreviation.
απαθενων for *απεθανεν*: scribal error involving metathesis.
18 (40, 22) *ευπλατ’* for *ευειλατ*: scribal error, cursive influence.
σο[υρ] for *σουηλ* of A alone.
20 (40, 26) *ρεβεκκαη* for *ρεβεκκαν*: scribal error, cursive influence.
την θυγατε[ρ]α: no other support for the article.
20 (40, 28) *αυτω* for *εαυτω* = 129.
γυναικα = A D M 19 44 53 56 59 75 106 314 318 344 and few others; most MSS prefix *εις*.
21 (40, 28) *εδεειτ[ο]* for *εδειτο*: dittography.
21 (40, 29) *[αυ]τω* for *αυτου*^{2} = E M 52 54 57 59 72 75 82 130 376 426 etc.
ας for *εν*: both cursive writing and misinterpretation of abbreviation stroke involved.
22 (40, 30) *και ειπεν* for *ειπεν δε*: no support; translation influence.
24 (41, 3) om *και*^{1} = Goth; cf. Vulg.
24 (41, 4) *κοιλια* for *γαστρι* = D E M 15 19 52 53 54 55 56 57^{mg} 59 72 82 107 120 129 130 134 135 314 344^{mg} 407 426 etc.
25 (41, 4) *εξελθη[ν]* for *εξηλθεν*: interchange of vowels.
25 (41, 5) *σο δορα* for *δορα*: if this is scribal error for *το δορα*, it is a mistake in gender. Both letters were crossed out by the first hand.
δασυ δασυς for *δασυς*: again dittography, but this may have been intentional for emphasis after the Hebrew fashion.
26 (41, 8) *ηνικα* for *οτε*: no support; translation influence.

ετεκεν for εγεννησεν = all except A Chr.

27 (41, 8) [ην ησαν]: verb restored with related MSS though the line seems rather long.

27 (41, 9) κυνηγει for κυνηγειν: omission of abbreviation stroke.

28 (41, 10) [η θη]ρα + η: no support.

(αυτω) + η[ν] = 53 56 129 Boh.

28 (41, 11) τω ϊακωβ' for τον ιακωβ: grammatical error.

29 (41, 11) και ηλθεν for ηλθεν δε = Sah Arm.

30 (41, 12) τευσον for γευσον: no support; common scribal error.

30 (41, 13) om [εγω] = all except A Cyr.

[το]υτω for τουτο: probably sound error; see Intro.

εκαλεσεν for εκληθη: no support; translation change.

31 (41, 14) μαι for μοι: scribal error, cursive influence.

προτοτο[κ]ειας for πρωτοτοκεια: scribal error, ο for ω, and dittography.

31 (41, 15) om εμοι = D 19 59 108 314 Arm Boh Eth (Phil).

33 (41, 16) ωμοσον for ομοσον: sound error.

33 (41, 17) και απε[δοτο] for απεδοτο δε = 73 Arm[1] Georg Vulg Chr.

(πρωτοτοκεια) + αυτου = 15 19 44 59 106 107 108 134 314 376 381 426 Arm Boh.

XXVI, 1 (41, 21) εγενετο for εγενηθη = all except A.

τω αβ[ρααμ] for του αβρααμ = D E M 15* 52 55* 57 59 76 82 120 130 134 314 344 381 407 etc.

2–3 (41, 23) om τη γη to τη γη by *homoioteleuton* = 52 54 57, and others in Holmes and Parsons.

ταυ for ταυτη: omission of abbreviation stroke; see Intro.

3 (41, 24) om πασαν = E 19 52 53 57 75 82 108 130 135 314 344 376 Eth Chr Tyc.

4 (41, 27) τωσω for δωσω: sound error.

ευλογηθησονται for ενευλογηθησονται = Just and assumed for some MSS by Holmes and Parsons.

5 (41, 29) εμνη corr εμη for εμης: influence of abbreviation stroke in parent MS; see Intro.

5 (41, 30) *νκαιωματ[α]* for *δικαιωματα*: scribal error, cursive influence.

6 (41, 31) [*και κ*]*ατ̣ωκησ̣εν* = A M 59 75.

7 (42, 2) om [*οτι*^{1}] = all except A.

[ο]*τι*^{2} = A E 19 53 55 56 108 129 314.

8 (42, 4) om [*γεραρων*] = L 19 56 129 314 Eth.

10 (42, 10) om *αν* = A E 19 44 53 55 59 106 108 314 etc.

11 (42, 11) *αγιτομενο*[ς] for *απτομενος*: scribal error, cursive influence.

11 (42, 12) *θανατω* for *θανατου* = L M 120 130 134 344 376 407 426

εστιν for *εσται*: no support; translation influence.

13 (42, 15) *μετας* for *μεγας*: scribal error.

14 (42, 15) om *δε*^{1}: no support.

15 (42, 17) *δ* for *α*: scribal error, cursive influence.

15 (42, 18) (*χρονω*) + *αβρααμ’* = 15 44 82 106 135 376 381 426 and under an asterisk in Arm.

16 (42, 19) *προς* + *προς*: dittography.

17 (42, 21) Transpose *εισακ’ εκειθε*[*ν*] = D 19 59 108 314.

18 (42, 23) [*υ*]*δαις* for *υδατος*: careless omission of syllable.

18 (42, 25) *επωνομασεν* for *ωνομασεν* = all except A 19 75 120 314 407 and some noted by Holmes and Parsons.

om *αβρααμ*^{3} = E 19 44 55 59 75 106 120 130* 134 314 344 407 Boh Or.

19 (42, 26) *κ*[*αι ωρυξα*]*ν* for *ωρυξαν δε* = all except A 75 Boh.

19 (42, 27) *γεραρω* for *γεραρων*: omission of abbreviation stroke.

ευραν for *ευρον* = E 130 344.

20 (42, 28) *ποιμενα* for *ποιμενες*: scribal error, cursive influence.

του εισακ’ = E M 134 344; all others omit article.

20 (42, 29) Transpose *ε̣*[*ιν*]*αι̣ αυτων*: no support.

om *εκεινου* = all except A 19 44 56 59 106 134 314 Eth.

21 (42, 30) om [*ισαακ*] = D 15 53 72 75 82 120 130 135 314 344 376 407 426 Arm Chr.

[φρεαρ + π]ηγης: no support; cf. Proverbs, 5, 15.

21 (43, 2) εκθρια for εχθρια: sound error.

22 (43, 4) om νυν = 75. [κ̅ς̅ + ο θ̅ς̅] = 53 56^{a} 129; obviously the *lacuna* could be filled equally well by transposing νυν, but no MSS support.

24 (43, 6) ο θ̅ς̅ for κ̅ς̅ = 53 56 129; 52 54 57 Eth conflate.

24 (43, 7) [η]υλογηκα for ευλογησω = all except A 19 53 56 59 72 75 314 etc.

24 (43, 8) τω σπερμα: another error in the ο sound.

26 (43, 11) οζοζαθ for οχοζαθ: sound error.

27 (43, 13) [ηλθ]ετε for ηλθατε = all except A D E 59 72 75 82 106 344 426 and few.

27 (43, 14) εξαπεστειλ[ατε] for απεστειλατε = all except A 44 55 75 106 120 134 344 407 and few.

28 (43, 14) (ειπαν) + αυτω = 19 53 56 59 108 129 314 Eth.

28 (43, 15) εωρομεν for εωρακαμεν: cf. εωρωμεν, 15 82 134 318 381 426 etc.

29 (43, 18) εβδελυξομε[θα] for εβδελυξαμεθα = 72; cf. 44 106.

εχρησαμεθα = all except A.

30 (43, 20) εφαγο for εφαγον: omission of abbreviation stroke.

31 (43, 21) om αυτου = 19 314; some are implied by Holmes and Parsons.

31 (43, 22) μετ ειρηνης for μετα σωτηριας: no support except οι λοιποι quoted by M; translation change. cf. εν ειρηνη, 20 Goth, and *pacifice*, Vulg.

32 (43, 24) (εισακ') + και = 53 56^{a} 129.

33 (43, 25) αυτο for το ονομα αυτου = all except A D 75.

om εκαλεσεν = 15 72 82 376 426 Arm.

33 (43, 26) om το before ονομα = D M 52 54 55 57 120 130 344 407 etc. Cf. correction.

ημας for ημερας: error by omission of syllable.

34 (43, 27) Transpose ετω̅ ησαν: no support.

την θυγατερα: only A D 19 314 Chr and a few omit article.

34 (43, 28) [μασσε]μμαθ : space requires the double sigma found in various MSS.

ευλων for αιλωμ : υ due to reading breathing or non-accent stroke as an abbreviation stroke; cf. ελων, 15 44 59 72 82 106 120 407 Old-Lat Vulg.

εαιου for ευαιου : omission of abbreviation stroke.

XXVII, 1 (44, 3) om αυτω² = all except A 77 Arm.

3 (44, 4) om τε = 82 Arm Georg Vulg.

3 (44, 5) θηρον for θηραν : scribal error, cursive influence.

4 (44, 7) πριν η for προ του = 19 44 56* 61 82 106 314 Chr. Most MSS have πριν.

6 (44, 9) (δε ειπεν) + δε : probably careless repetition, but cf. transposition in Arm Eth Chr.

νεωτερον for ελασσω = 19 44 53 56* 61 72 106 107 108 130 314 344 etc.

ηδ[ε] for ιδε = M 55 120 129 130 407.

7 (44, 11) ενεγκεν for ενεγκον = M 15 44 52 53 55 56* 57 59 61 72 75 106 135 344 426 Chr.

και for ινα = 15 19 44 72 82 106 108 130 135 314 376 426 Eth.

7 (44, 12) εναντι for εναντιον : no support.

8 (44, 12) (υιε) + μου = 72 120 376 407 and many noted by Holmes and Parsons.

8 (44, 13) Transpose σ[οι] εντελλομαι = all except A 15 72 82 135 376 426 Arm Georg.

10 (44, 15) om σου² : no support.

10 (44, 16) om αυτον = 19 44 61 72 106 108 and few.

12 (44, 19) καταρα for καταραν : omission of abbreviation stroke.

13 (44, 20) ϋπ[ακουσον] = A 15 44 52 54 55 56 57 129 135 314 344 407.

επορευθεις for πορευθεις : faulty use of augment.

14 (44, 21) ποιησεν for εποιησεν : omission of augment.

15 (44, 24) om και before ενεδυ[σεν] = all except A 15 61 72 129 130 344 376 426.

αυτη for αυτης² : omission of abbreviation stroke.

18 (44, 28) om μου = all except A 15 53 82 135 376 426 Arm Boh.

om ειπεν ιδου: no support; cf. 56^{b} 75 129, om ιδου εγω.
19 (44, 29) om ο υιος αυτου = all except A.
om αυτου^{2} = 55 56 57 120 129 134 407 Arm Cyr.
ησου for ησαν: scribal error, cursive influence.
π[ε]ποιηκα for εποιησα = all except A 44 53 61 72 75 106 107.
20 (45, 2) ω for ο^{2}: sound error.
22 (45, 4) $\overline{\eta\ \mu}$εν for η = all except A 55 82 120 344 407 and few.
23 (45, 5) ησα for ησαν: omission of abbreviation stroke.
23 (45, 6) ευλογησωσεν for ηυλογησεν: grammatical error.
25 (45, 8) ϊνα for οπως = all except A; a few read και.
25 (45, 9) προσηγαγεν for προσηνεγκεν = 15 37 44 53 56 58 59 72 82 129 130 135 318 344 376 381 426.
[εφ]αγον for εφαγεν: probably scribal error, cursive influence.
26 (45, 11) φιληνσον for φιλησον: non-accent mark read as abbreviation stroke.
27 (44, 11) εν[γισας] for εγγισας: non-assimilation.
28 (45, 14) om [ανωθεν] = all except A 52 53 54 56 57 129 Old-Lat T-A Hil and some noted by Holmes and Parsons.
om και before πληθος = 19 108 314 Old-Lat Phil Cyr Iren Cyp Hil Vulg.
29 (45, 16) σοι for σε^{1} = all except A 15 44 55 106 130 344 376.
29 (45, 17) σου for σε^{3}: no support; some omit as also Vulg.
30 (45, 18) om του^{1} = all except A D M 53 59 106 120 376.
30 (45, 20) om αυτου after θηρας = all except A 15 56 61 75 82 129 135.
31 (45, 21) εισηνεγκεν for προσηνεγκεν: no support; translation variant.
31 (45, 22) (τω πατρι^{2}) + αυτο[ν] = A 15 82 135 376 426 and few.
32 (45, 24) (αυτω) + αυτω: dittography.

32 (45, 25) *ηω̅* for *ησαν*: sound error, *i.e.* *η(σ)ω* for *ησαν*.

33 (45, 25) *μεγαλη* for *μεγαλην*: omission of abbreviation stroke.

33 (45, 26) *εισηνεγκα* for *εισενεγκας* (*εισηνεγκας*, A): cf. *εισηνεγκε* 53 75 Boh.

33 (45, 27) *ελθει* for *ελθειν*: omitted abbreviation stroke; only A 58 75 129 (120 407) have *εισελθειν*.

ευλογησα for *ηυλογησα*: see Intro.

34 (45, 29) + [*και*] before *ανεβοησεν* = E 15 56^{a} 58 75 82 129 134 135 318 426 Old-Lat.

om *ησαν*^{2} = all except A.

36 (46, 1) om *τουτο* = 19 314 Phil Vulg etc.

36 (46, 2) Transpose [*ει*]*λη*[*φεν νυν*]: no support but the change just fills the small *lacuna*.

36 (46, 3) Transpose *ευλογιαν μοι*: no support.

37 (46, 4) [*εποι*]*ησα*^{2} = A M 44 53 56 59 72 75 106 107 108 129.

38 (46, 6) om *ισαακ* = all except A D M 53 55 56 59 75 129 Eth.

38 (46, 7) (*πατερ*^{2}) + *καταννχθεντος δ*[*ε εισακ ανεβοησεν*] *φωνην ησαν και εκ*[*λαυ*]*σεν* = all except A.

40 (46, 11) *ελκ*[*υσης*] for *εκλυσεις* or *εκλυσης* = 19 37 59 Comp.

om *αυτου* = 44 106 107 135 Eth Phil.

41 (46, 12) om *αυτον* = 314; corrected by the same hand with all other MSS.

41 (46, 13) *τε* for *δε* = Vulg, but probably only sound error.

om *αυτου*^{2} = E 52 54 57 58 130 344 Phil Chr Cyr (under asterisk in M Arm).

om *του* before *πενθους*: no support.

42 (46, 14) *ανηγγελη* for *απηγγελη*: no support.

42 (46, 15) om *ησαν*^{1} = 73 Eth Old-Lat Vulg Goth.

43 (46, 17) *νυ* for *νυν*: omission of abbreviation stroke.

43 (46, 18) om *εις την μεσοποταμιαν* = E 15 71 72 82 130 135 344 Phil Or Chr.

45 (46, 20) *οργισ̅* for *οργην*: probably only scribal error due to cursive parent.

46 (46, 23) προσωχθικα = (A) 19 44 57 72 106 120 130 314 344 407 426.

om ει: no support but cf. double apostrophe after preceding word; probably ι replaced ει and was then read as the second apostrophe. Therefore the parent MS had a similar queer-shaped apostrophe.

XXVIII, 1 (46, 26) αυτον prim scr = 72; corr αυτω = all other MSS.

λημφθη for λημψη: grammatical error.

απο for εκ = D E 15 44 53 55 56 82 106 129 376 426 Chr etc.

1 (46, 27) χαναναιων for χανααν = 19 108 314 376 Arm Boh Old-Lat Chr.

2 (46, 27) ε for την: misunderstood abbreviation; see Intro.

om συριας = all except A 15 44 53 56 58 72 75 82 106 135 etc.

2 (46, 28) το for τον: omission of abbreviation stroke.

om του before πατρο = 19 108 314.

πατρο for πατρος: omission of abbreviation stroke.

Transpose εκειθεν σεαυτω = 58 Arm Old-Lat Phil; om εκειθεν, E 19 53 314 Eth Phil.

4 (46, 31) του + του: dittography.

4 (46, 32) πατρος μου for πατρος σου = all except A.

γαρ for σοι: scribal error, cursive influence.

4 (47, 1) [εδωκεν] for δεδωκεν = all except A.

5 (47, 3) om [δε] = E 15 19 54 55 57 58 75 120 135 314 344 376 407 426.

om της: no support; cf. 72, και for της.

6 (47, 5) ωχετο for απωχετο: no support, but cf. Vulg, *misisset* against *dimisisset*.

+ εκειθεν before γυναικα = M and most MSS; some transpose and A omits.

6 (47, 6) συ λημφθη for ου λημψη: scribal errors accompanied by ignorance of verb forms; see 28, 1.

7 (47, 8) (πατρος) + αυτου = D E 56 72 129 Boh Sah Arm Old-Lat.

7 (47, 9) (*μεσοποταμιαν*) + *συριας* = all except A 19 75 108 314 Boh Sah Eth Old-Lat Phil.

8 (47, 9) *ϊδε* for *ιδεν*: omission of abbreviation stroke.

9 (47, 11) om *του*: no support.

11 (47, 14) (*και*[1]) + *και*: dittography.

11 (47, 15) [*εθηκε*]*ν* for *επεθηκεν* = all except A.

12 (47, 17) *εστηρισμενη* for *εστηριγμενη*: scribal error, cursive influence.

12 (47, 18) *αυτη* for *αυτης* = D 15 54 55 57 59 120 344[b] 407 Phil T-A.

13 (47, 19) *αυτην* for *αυτης*[1] = 55 Just Aug; probably due to misinterpretation of abbreviation stroke.

+ *κ̅ς̅* before *ο θ̅ς̅* = 15 56[b] 58 72 76 82 129 130 134 135 314 426 Arm Sah Eth Phil Just Eus.

13 (47, 20) *εφ ην* for *εφ ης* = 19 59 108 314 Eus.

14 (47, 22) *γης* for *θαλασσης* = all except A Eth Old-Lat Eus Chr Cyr.

θαλασαν: perhaps omission of abbreviation stroke.

14 (47, 24) *φυλα* for *φυλαι*: omission of abbreviation stroke.

15 (47, 24) Transpose *εγω ϊδου* = E Arm (cf. 120 407).

15 (47, 25) Transpose *παση* [*τη οδω*]: cf. Arm Eth.

η αν for *εαν*: no support.

15 (47, 26) *ενκαταλιπω*: non-assimilation.

16 (47, 27) *εκ* for *απο* = all except A D 44 56* 72 75 82 426 Eus Chr.

18 (48, 2) *υπ*[*εθηκεν*] for *εθηκεν* = all except A E 129 and some doubtful.

19 (48, 4) [*ουλαμμ*]*αιους* for *ουλαμμαυς*: no support for iota, which may have come from a non-accent mark being considered an abbreviation.

om [*ην*]: no support; a transposition is possible, but also unsupported.

20 (48, 5) *ευξατω* for *ηυξατω*: no support, but common change in 911.

[*ευχην* + *τω κ̅ω̅*] = 44 53 106 107 (56 in Holmes and Parsons).

20 (48, 6) om [*ταυτη*]: no support, but some omission is necessary from space.

21 (48, 8) om *και*^{2} = Theodoret Vulg.

κ̅ς̅ εμοι for *μοι κ̅ς̅*: for order cf. D 15 52 55 57 58 72 82 120 130 134 135 344 376 407 426 Phil Or.

22 (48, 8) *εστησο* for *εστησα*: scribal error, cursive influence.

22 (48, 9) *εστα* for *εσται*: omission of abbreviation stroke.

XXIX, 1 (48, 11) *εκ* for *υιον* = 19 314 (58 134 cited by Holmes and Parsons).

om [*δε*] = E 15 19 58 82 135 314 376 426.

+ *τη* (for *τη̅*) before *ρεβεκκας*: no support; cf. + *της* before *μητρος* in some MSS.

om *και ησαν*: no support.

2 (48, 12) *προβατω* for *προβατων*: omission of abbreviation stroke.

2 (48, 13) *επ αυτου* for *επι το αυτο* = all except A.

3 (48, 15) *απεκυνον* for *απεκυλιον*: scribal error, cursive influence.

3 (48, 16) + *παλιν* before *απ[εκαθιστω]ν* = 19 108 314 and few.

3 (48, 17) *φρεατο* for *φρεατος*: omission of abbreviation stroke.

4 (48, 18) *εσθαι* for *εστε*: no support; corr *εσται*; hence false aspiration at first.

5 (48, 18) *και ειπεν* for *ειπεν δε* = Georg.

6 (48, 20) *ειπε* for *ειπεν*: omission of abbreviation stroke.

om *ετι αυτου λαλουντος* = all except A E 53 56 59 129.

6 (48, 21) om *του πατρος αυτης αυτη γαρ εβοσκεν τα προβατα του πατρος αυτης* = most MSS, yet the last phrase seems an omission by *homoioteleuton*.

7 (48, 21) om *ιακωβ* = Eth Old-Lat.

εστι for *ετι*: scribal error, cursive influence.

8 (48, 24) *αποκυλισωσον* for *αποκυλισωσι*: no support.

10 (48, 29) *αυτου* + [*και τα προβατα λ*]*αβαν αδελφου της μητρος αυτου* = M 15 53 57 58 82 120 130^{mg} 344 376 407 426 Arm (sub *) Boh Or.

10 (49, 1) om [του] before [α]δελφου = M 15 25 31 53 82 376 Arm.

11 (49, 2) [τη]ς φωνη for τῃ φωνῃ: circumflex read as abbreviation stroke.

13 (49, 5) [εγενετο] δε for και εγενετο = all except A.
εως for ως: error by dittography.

13 (49, 6) αυτο for αυτου, by omission of abbreviation stroke, or for αυτω, by false quantity of vowel, both common errors. There are related MSS on both sides.

14 (49, 9) τωνν: dittography.
οστεων = E 20 58 59 72 cited by Holmes and Parsons.

15 (49, 10) οδι for οτι: sound error.
(ει) + συ = 44 53 72 76 106 107 134 Arm Chr.

15 (49, 11) αν[αγγειλο]ν for απαγγειλον = 53 75 129.
τι for τις = 19 44 106; probably only omission of abbreviation stroke.

16 (49, 12) om ησαν 15 426; cf. transposition in 19 72 108 314 Old-Lat.
[μει]ζον for μειζονι: omission of abbreviation stroke.
ετερα for νεωτερα = 59 Chr; cf. δευτερα in related MSS.

17 (49, 13) om ην = E 15 19 72 82 108 129 135 314 376 381 426 Eth Cyr.

17 (49, 14) (οψει) + σφοδρα = E M 19 44 52 53 54 55 56 57 58 59 106 120^{mg} 134 314 344 407 Boh Sah Cyr Thdt.

20 (49, 18) Transpose ετη επτα = D M and most minuscules; so also A, which alone omits the following sentence.
ημερω for ημεραι: misinterpretation of abbreviation stroke, or cursive influence.

20 (49, 19) αυτη for αυτην: omission of abbreviation stroke.

21 (49, 19) [πρ]ο̄ for τω = E 15 19 44 53 56 58 72 82 106 129 130 135 314 376 426.
om μοι = E M 15 52 55 57 58 59 75 82 120 129 135 344 407 426 Cyr.

21 (49, 20) om [μου^2] = E 19 44 106 107 108 314 Arm Boh Sah Old-Lat and few.

εισελθων for *εισελθω*: non-accent mark read as abbreviation stroke.

22 (49, 21) *γαμω* for *γαμον*: grammatical error; no support.

23 (49, 22) om *και*² = E 53 56ᵃ 129 Arm Boh Eth.

λαβ[ων + λαβαν] = all except A 19 54* 314 Old-Lat and few.

24 (49, 24) Transpose *λεια τη θυγατρι α[υτου ζελ]φαν* = M 19 44 53 56 58 59 106 129 314 Sah Old-Lat.

αυτο for *αυτου*²: omission of abbreviation stroke.

25 (49, 25) + *τω* before *λαβαν* = all except A.

25 (49, 26) *ριαχηλ'* for *ραχηλ*: non-accent mark read as abbreviation stroke.

παρα σοι for *σοι* = D M 15 52 54 55 56* 58 59 82 120 135 344 407 426 Cyr.

26 (49, 27) *εσται* for *εστιν* = E.

27 (49, 29) (*ουν*) + *δ[η]*: a conflate reading; cf. 130 *δη* for *ουν*.

27 (49, 30) *ι[ργασω]* for *εργα* = E 59 72 (*ειργασω*) Old-Lat.

30 (50, 4) *κ[α]ι ηγαπησεν* for *ηγαπησεν δε* = Georg.

+ *την* before *ραχηλ*²: no support.

Transpose [*ετερα*] *ε[τ]η* or omit *ετερα*: 426* supports the transposition and Chr the omission.

31 (50, 5) *ιτων* for *ιδων*: sound error.

om *ο θ̄ς* = 15 19 72 82 108 135 314 376 381 426 Arm Eth Old-Lat Phil.

μειζειτ[αι] for *μισειται*: sound error.

32 (50, 6) Transpose [*τω ιακωβ*] *υ̅ι̅ο̅ν̅* = E 59 129 Goth; cf. Eth.

32 (50, 7) Transpose [*μ*]*ε αγαπησει* = 15 19 44 53 56ᵃ 58 72 82 106 107 108 129 135 314 376 381 426 Old-Lat Goth.

33 (50, 10) *εκαλεσεν δε* for *και εκαλεσεν* = E 15 19 44 53 56 58 72 106 107 108 129 135 314 376 381 426.

Transpose *αυτου το ονο[μα]*: no support.

34 (50, 11) *εμαι* for *εμου*: probably scribal error, cursive influence, but cf. *εμε*, 53 71.

ετεκον for τετοκα = E 15 19 44 53 56 58 72 82 106 107 108 129 314 381 426.

34 (50, 12) υἱου for υιους: omission of abbreviation stroke.

εκαλεσ[εν] for εκληθη = all except A.

35 (50, 12) συνλαβουσα: non-assimilation.

35 (50, 13) ει for ειπεν: omission of syllable.

XXX, 1 (50, 14) τε for δε: no support; sound error.

ουτι for οτι: probably rough breathing read as abbreviation stroke.

2 (50, 17) om αυτη = E. Cf. D Vulg.

εναντι for αντι: no support.

om του = all except A D 75.

om [ειμι] = Boh Sah Chr; cf. transposition in 53 75 Arm Eth Eus Thdt.

3 (50, 18) om ραχηλ τω ιακωβ = Vulg Arab.

om η: no support.

παιδιακη for παιδισκη: misinterpretation of abbreviation stroke.

3 (50, 19) και for ινα = all except A Sah.

τεκνοποι[ησομαι] = all except A 54 75 120 129* 130 134 (19) (53).

4 (50, 20) βαλλων for βαλλαν: no support; scribal error.

εισηλθεν δε for και εισηλθεν = E 15 19 52 53 54 56 57 58 72 82 129 135 314 381 426 etc.

5 (50, 21) (συνελαβεν) + σφοδρα: no support.

6 (50, 23) και for δια τουτο: no support except conflate in Vulg.

8 (50, 25) om ραχηλ = E 19 108 314 Sah Eth.

8 (50, 25) συναντελαβετο for συνεβαλετο = 15 52 54 57 106 107 134 426 Chr etc.

om μου: no support.

8 (50, 26) νεφθαλει = A D 129 130 426 and not many others.

9 (50, 27) τεκειν for τικτειν = 130[txt]: cf. conflate in 72.

9 (50, 28) om τω: no support.

10 (50, 28) *και εισηλθ[εν]* for *εισηλθεν δε* = 53 106 129 and probably others.

om *ιακωβ*[1] = 106 and perhaps others; cf. Holmes and Parsons.

11 (50, 29) *εν τυχη* = A D E M^{txt} 59 120 407 Boh Sah.

11 (50, 30)* *επονομησεν* = E*; false quantity.

12 (50, 30) om [*ετι*[1]] = D E M 15 52 53 55 57 58 59 72 75 82 129 376 426 Arm.

13 (51, 1) (*εγω*) + *ε[ιμ]ι* = Old-Lat; cf. 53 Arm (prefix *ειμι*).

13 (51, 2) om [*πασαι*] = all except A E 53 56^a 129.

[*ασ*]*ηρ* + *πλ*[*ουτος*] = E 44 106 107 318 426 Arm Boh (cf. 53 56 58 129 Sah Arm Old-Lat).

14 (51, 3) *ευλεν* for *ευρεν*: interchange of liquids.

14 (51, 5) om *τη* = 19 53 56 58 106 129 130 134 314.

15 (51, 6) om *σοι* = 57 Boh; cf. Holmes and Parsons.

15 (51, 7) *λημψε* for *λημψη*: error in quantity.

16 (51, 9) *αυτου* for *αυτω* = 44 53 54 75 106 376 Old-Lat etc.

16 (51, 10) *με* for *εμε* = D 15 19 44 52 54 381 etc.

17 (51, 12) *ο θ̅ς λειας* for *αυτης ο θ̅ς* = all except A.

συνλαβουσα: non-assimilation.

18 (51, 13) *εδωκεν* for *δεδωκεν* = all except A 19 44 106 107 108 130 134 314 etc.

om *μοι* = D E M 15 52 54 55 72 75 82 106 107 120 129 130 134 135 344 376 407 426 etc.

om [*μου*[1]]: no support.

18 (51, 14) om *ο* before *εστιν*: no support; whole phrase omitted by some.

19 (51, 15) *των* for *τῶ*: circumflex read as abbreviation mark.

20 (51, 16) Transpose *μοι ο θ̅ς* = all except A 52 54 55 57 58 120 407 etc.

μι for *με*: rare interchange of iota and epsilon.

20 (51, 17) *ετεκεν* for *τετοκα* = 53 72 108.

[*και εκα*]*λεσε̅* = all except E 56 129.

21 (51, 18) om *και εστη του τικτειν* = all except A Old-Lat.

22 (51, 19) Transpose *την μητραν αυτης* = D 15 53 56 58 59 72 82 135 376 381 426 Arm Old-Lat.
ραχηλ = A 19 314 Thdt; all others have article.
ανεωξαν for *ανεωξεν*: scribal error.

23 (51, 20) *συνλαβουσα*: non-assimilation.

24 (51, 22) *ο θ̅ς μοι* = A M 15 58 72 82 120 134 135 407 426 etc.

25 (51, 23) *προς* [*λαβαν*] for *τω λαβαν*: no support.
απο for *αποστειλον με ινα*: omission due to *homoioteleuton*.
om *εις*[2] = Boh.

26 (51, 24) *τας γυ*[*ναικας*] *μου* for *μοι τας γυναικας* = all except A E Arm Chr.
πεδι for *παιδια*, but correction begun, though not completed.
εδουλευσα for *δεδουλευκα*[1] = E 83 120 344 407.

26 (51, 25) (*σοι*) + *απελθω*: no support; it may be a case of dittography or, corrected to the present participle, it sounds Hebraic.
και for *ινα* = 19 44 106 108 314.
ων for *ην*: no support; a rare vowel interchange.
εδουλευκα for *δεδουλευκα*: no support; cf. E *εδουλευσα*.

27 (51, 26) om *αν* = 15 72 82 130 135 426 Arm.

28 (51, 27) *διαστειλο* for *διαστειλον*: omission of abbreviation stroke.

28 (51, 28) om *σοι* = all except A D 44 53 59 75 82 106 134 Boh Eth Old-Lat.

29 (51, 28) *ια*[*κωβ τω λ*]*αβαν* for *αυτω ιακωβ* = 75.
ει ευρον for *συ*: words borrowed from verse 27.

29 (51, 29) *οσα* for *α* = 135 Arm; cf. *quanta* in Vulg. The correct reading of the text is vouched for by Professor Schmidt after comparison with the papyrus. The Facsimile would naturally be read *οσδεδουλευκα*, with the first *δ* corrected to *α*.

30 (51, 29) *σα̅* for *γαρ*: scribal error, cursive influence.
(*ην*[2]) + *σοι*: cf. *σοι ην* of all except A E 56 129 and few.

30 (52, 1) ευξηθη for ηυξηθη: the common spelling of 911; no support.

εμ[ου] for μου = all except A 19 52 53 56 72 106 108 129 135 314.

30 (52, 2) [κ]ακω for καγω: sound error.

31 (52, 2) δω for δωσω = L 44 52 56* 57 58 59 106 120 344 407 etc.

και ε[ιπεν] for ειπεν δε = E 15 55 72 75 82 129 135 376 381 426 Arm Georg Cyr.

31 (52, 3) παν for παλιν: scribal error, cursive influence.

32 (52, 4) [παντα τα προβατα]: only A 44 53 56* 58 72 75 106 130 426* omit παντα.

32 (52, 5) προβατα for προβατον: no support; influence of previous line.

Transpose διαλευκον και [ραν]τον = all except A Arm.

32 (52, 6) εστω for εσται: scribal error, cursive influence.

33 (52, 6) om μου[1] = Arab and the Vulg MS Ψ^B: careless omission.

33 (52, 7) + [κ]αι before παν = L Eth Old-Lat.

οσαν μοι εαν for ο εαν: translation variant.

ναλ[ευ]κον for διαλευκον: scribal error, cursive influence.

33 (52, 8) Transpose ναλ[ευ]κον και ραντον = 76.

35 (52, 10) τρατηγου[ς] for τραγους: no support.

35 (52, 12) [α]υτω for αυτοις = 130.

36 (52, 14) ϋπολειφθετα for υπολειφθεντα: omission of abbreviation stroke.

37 (52, 15) om [αυτω] = L 59 Arm Sah Vulg.

ελαβδον for ραβδον: careless error either from interchange of liquids or influence of preceding ελαβεν.

37 (52, 16) ελαπισε̄ for ελεπισεν: scribal error, cursive influence.

37 (52, 17) om δε[2] = 120 407 Eth and probably some in Holmes and Parsons. A few have και εφαινετο.

ποικιλας for ποικιλον = L; cf. Old-Lat.

38 (52, 18) [ποτ]ιστηριοις for των ποτιστηριων: no support; accommodation to ληνοις.

38 (52, 19) *εαν* for *αν* = 381 and probably others.

38 (52, 19, 20) *πειν* for *πιειν*: no support but so spelled twice; probably common pronunciation error of locality, though Mayser, Gram. p. 406, says it never occurs.

38 (52, 19) om *και*^{2} = all except A 15 53 58 72 135.

38 (52, 20) *ενεκισσησεν* for *ενκισσησωσιν*: appears as conflate in 15 58 72 (82) 135 376 426.

ταις for *τας*: grave accent read as abbreviation stroke.

40 (52, 22) *εθηκεν* for *εστησεν* = 15 19 44 82 106 107 130 134 135 314 376 381 Old-Lat Cyr etc.

40 (52, 23) *διαλευκο* for *διαλευκον*: omission of abbreviation stroke.

om *παν* = 72.

40 (52, 24) *κατα μονας* for *καθ εαυτον* = 32; translation variant.

41 (52, 25) *ενεκισσησεν* for *ενεκισσων* = 15 72 134 135 376 426 (82).

εγ γαστρι: assimilation, against practice of 911.

41 (52, 26) *εν τασς ληννοι* for *εν ταις ληνοις*: misinterpretation of one abbreviation stroke and omission of another.

41 (52, 27) *τους ενκισησαι*: single consonant for double, and misinterpretation of circumflex over article.

42 (52, 27) *δ αν* for *γαρ* = most MSS except A E* 44 58 106 134.

ετεκα for *ετεκον*: the scribe made two attempts to correct this form. The parent manuscript may have been illegible or he may have wished an Alexandrian form. In either case he shows little knowledge of Greek.

42 (52, 29) *τω ϊακωβ̄* for *του ιακωβ* = E 59.

43 (52, 30) *αυτων* for *αυτω*: circumflex read as abbreviation stroke.

κτηνα for *κτηνη*: grammatical error, but caused by ending of following adjective.

XXXI, 1 (53, 2) *π[αντα τα + προβατα]*: there is no support for this addition, but the space in the *lacuna* requires some seven letters extra.

2 (53, 4) *του λαβ[αν]* = 19 52 54 57 58 59 72 75 82 120^{a} 134 135 314 376 381 426 Chr.

[*οτι*] for *και ιδου* = E Boh Eth; 53 omits *ιδου*, as 911 must from lack of space.

[*προσωπον α*]*υτου* for *προς αυτον* = 57^{mg} 120 130^{mg} 407; the reading in this *lacuna* is chosen to give proper construction to *αυτου*. If it is assumed that *αυτου* is an error for *αυτον*, the regular text, *και ιδου ουκ ην προς*, will fill the *lacuna*.

εχθες = A E M 15 56 82 129 130.

+ *ως* before *τριτ*[*ην*]: no support.

3 (53, 5) *των πατ*[*ε*]*ρων* for *του πατρος* = Vulg; cf. erasure in A.

4 (53, 7) Transpose *λειαν και ραχηλ* = E 19 44 52 53 54 56 57 58 75 106 107 108 120 129 314 344 407 Sah Eth Old-Lat Phil etc.

5 (53, 8) *προς εμου* for *μετ εμου* = M 19 52 54 55 57 72 82 130 134 135 314* 426.

εκθες for *εχθες*: sound error.

5 (53, 9) *ως τριτη* for *τριτην*: cf. verse 2 for addition of *ως* and note omission of abbreviation stroke.

6 (53, 10) (*παση*) + *τη* = all except A E 19 108 314.

8 (53, 12) *εδει* for *εαν*: scribal error, cursive influence.

8 (53, 13) Transpose *σου ε*[*σται*]: no support.

om *τα προβατα*^{1} to *τα προβατα*^{2} by *homoioteleuton* = 44 106.

9 (53, 14) *οφειλιν* for *αφειλατο*: no support, but cf. *αφειλεν*, 19 108 314 Chr.

10 (53, 15) *τοις* [*οφθαλ*]*μοις αυτα* for *εν τοις οφθαλμοις* = all except A Or.

10 (53, 16) om *ησαν* = 19 82 120 135 314 344 407 Phil Just Cyr.

10 (53, 17) + *ε*[*πι*] before [*τας αιγ*]*ας*: no support.

11 (53, 18) om *ιακωβ* = 15 44 55 59 72 75 82 106 107 120 130 134 135 344 376 407 426 Arm Eth Old-Lat Phil Or Eus Chr Cyr Vulg.

12 (53, 19) *σου*^{1} + *σου*: dittography.

12 (53, 20) *αναβαινοντες* for *αναβαινοντας*: grammatical error but perhaps due to cursive writing.

12 (53, 21) + *επι* before *τας αιγας* = 59 Arm Old-Lat.

12 (53, 22) *τους* for *ραντους*: omission of single syllable.

13 (53, 22) *οφεις* for *οφθεις*: no support; probably sound error.

εν τοπω θ̅υ̅ ου for *εν τω τοπω ω* = all except A and few.

13 (53, 23) *ου ευξω* for *ηυξω*: no support; omission of this augment is regular in 911.

13 (53, 24) *εξελθ[ε]* for *απελθε* = all except A 32. No variant is reported which would fill the rest of the *lacuna;* possibly *εκ* was repeated.

13 (53, 25) *γενεαν* for *γην*: signs of correction may indicate that the parent was hard to read. There is no support.

μετα σοι for *μετα σου*: no support; probably scribal change due to cursive writing.

14 (53, 25) *αποκριθεισα̅* *δε* for *και αποκριθεισα*: the abbreviation stroke is for *ι*, giving the plural as in E M 15 19 52 54 57 58 59 61 75 82 129 130 134 314 344 376 426 Arm Boh Sah Eth Old-Lat Vulg etc. There is no support for the change in conjunction.

14 (53, 26) *ειπε[ν]* for *ειπαν* = 75.

16 (53, 29) om *ην*: no support.

16 (54, 2) Transpose *σοι ο θ̅ς̅* = D E F M 54 56 57 58 59 107 129 130^{txt} 376 426 Arm Cyr.

17 (54, 2) *[γυναι]κα[ς + αυτου]* = all except A D 55 56.

17 (54, 3) + *και επεβιβασεν αυ[τα]* before *[επι]* = 44 53 106 107 (all *αυτας*) 56 58 129 134 318 Arm Boh Sah Eth Chr (*ανεβιβασεν*).

18 (54, 4) *ε[ποιησεν]* for *περιεποιησατο* = E 44 53 56 106 107 120 129 130^{txt} 407 Arm Boh Old-Lat etc.

19 (54, 7) *ειδωκα* for *ειδωλα*: scribal error, cursive influence.

20 (54, 7) *κ[αι εκρυψ]ε* for *εκρυψε δε* = Arm Georg.

21 (54, 8) *κα* for *και*^{1}: omission of abbreviation stroke.

Transpose *τα αυτου π[αν]τα* = E 19 58 108 120 129 130 314 344 407 Phil.

21 (54, 9) γαλαμ for γαλααδ: scribal error, cursive influence.

22 (54, 10) τη ημερα τη τριτη for τη τριτη ημερα = D 19 44 58 72 106 120 135 314 344 376 407 426 etc.

23 (54, 10) om παντας = 15 19 72 82 108 135 314 376 426 Arm Old-Lat.

23 (54, 11) μετ αυτου for μεθ εαυτου = M 19 55 76 130[txt] 134 314 Cyr.

23 (54, 12) + τω before γαλαλ (error for γαλααδ) = D F M 52 57 58 59 75 107 120 135 344 376 407 426 Cyr etc.

25 (54, 14) om και[1]: no support.

26 (54, 16) + [τ]ουτο before εποιησας = 20 318 Chr ½ Vulg; many add after.

κρυφη for κρυβη = all except A 31 75 120 407.

26 (54, 17) εκλοποφρονησας for εκλοποφορησας = L 82 130[txt] 426.

26 (54, 18) αιχμαλοτιδας: vowel change, ο for ω, see Intro.

27 (54, 18) εφρ[ο]συνης for ευφροσυνης: omission of abbreviation stroke.

27 (54, 19) μουοικων for μουσικων: scribal error, cursive influence. + και = F[b] 15 19 44 55[b] 82 106 107 108 134 135 376 381 Boh Sah Eth Old-Lat Or Chr etc.

28 (54, 20) om μου[2] = Phil Vulg.

29–30 (54, 22) Transpose νυν ουν πο[ν]ηρα: no support.

30 (54, 23) Transpose απελθειν εις τον οικον του πατρος. σου = all except A 19 108 314.

30 (54, 24) om και = all except A 56 Arm Eth.

31 (54, 25) αφ[ελητ]αι for αφελης: no support.

32 (54, 26) Transpose επιγνωθι τι εστι[ν τ]ων σων παρ εμοι και λαβε και ουκ επεγνω παρ αυτω ουθεν before και ειπεν = D E L 19 44 53 56 57 106 107 108 129 130 134 314 Boh Sah Eth Old-Lat etc.

32 (54, 27) αν for εαν = 19 44 72 106 107 108 120 130 134 314 318 344 407 etc.

ειπεν α[υτ]ω = A Boh Sah; all others omit αυτω.

32 (54, 28) οικησεται for ου ζησεται: scribal error, cursive influence.

33 (54, 29) *ηραυνη[σεν]* for *ηρευνησεν* = A F 318 and probably others. See Intro.

33 (55, 1) + *του* before λειας^{2}: no support. + *και* = 75.
[εξελθ]ων = A E 19 44 53 59 75 106 108 129 314.

35 (55, 5) [κ]αι^{1} + [κα]ι: dittography.
$\overline{\chi\epsilon}$ $\overline{\kappa\epsilon}$; sound error with incomplete correction.
$\overline{\kappa\epsilon}$ + οτι = 56^{b} 129 (53) Eth Old-Lat.
δυνομαι for δυναμαι: apparently influence of regular conjugation.

35 (55, 6) *το* for *τα* = 52 54 56 57 59 75 120 130 344 407.
γυναικων for *γυναικιων* = D 15 44 58 106 120 344 407 Sah Old-Lat Phil Chr Cyr.
μοι for *μου* = 15 19 44 58 75 82 106 120 129 134 314 344 407 426 Sah Old-Lat Phil Chr Cyr etc.

36 (55, 9) *τι* for *οτι*: no support.

37 (55, 10) *ηραυνησας* for *ηρευνησας* = F; see Intro.
om *του οικου*^{1} = E 15 53 56^{a} 58 72 82 129 135 426 Arm Sah Eth Old-Lat Vulg.

37 (55, 11) Transpose *μου* and [σ]ου = 15 82 107 135 376 426 Arm Vulg.
$\overline{\epsilon\omega}$ for θες: scribal error, but cf. θεσω δε of E 72.

38 (55, 13) om [αι] = 15 18 19 52 55^{*} 75 82 376 Comp.
ουχι for *ουκ*: no support.
om *των* = 53.

39 (55, 15) *παρ* for *απ* = all except A 15 30 57^{mg} 77 135 376.
εμαυτα for *εμαυτου*: no support.
om *ημερας και κλεμματα* = 58; omission by *homoioteleuton.*
om [της^{2}] = all except A 57 Thdt.

40 (55, 15) *εγειvομηv* for *εγενομηv* = D E M 15 82 134 (*εγινομηv*) Arm Old-Lat.

40 (55, 16) *καυματι* for *καυσωνι* = all except A 53 55 56^{*} 57^{mg} 75 76 130.
om *και*^{2}: no support.
om [μου]^{1}: not enough space: omitted by E 15 19 44 52 53 54 57 58 72 82 135 314 318 426 Arm Boh Sah Eth Old-Lat Chr Thdt etc.

41 (55, 18) *ενεδουλευσα* for *εδουλευσα*: no support; corr man 1.

om *και*[1] = all except A E.

41 (55, 19) *αμνων* for *αμνασιν* = 129; cf. *των δεκα αμναδων*, 55[mg] 56[a] (129) Arm Boh.

42 (55, 20) Transpose [η]ν *μοι και ο φοβος εισακ* = E 19 52 54 56 57 58 129 314 Eth Old-Lat and others.

42 (55, 21) *πονον* for *κοπον* = 15 19 44 52 106 107 108 135 314 318 426 etc.

42 (55, 22) *ηλενξε* for *ηλεγξεν*: non-assimilation.

σ[ε] + [ο θ]ς: no support.

εχθες for *χθες* = E M 15 56 76 82 120 130 134 135 344 407 etc.

43 (55, 23) om *σου*[1] = E M 15[a] 52 54 55 56 57[txt] 59 75 82 120 129 134 135 314 318 344 376 381 407 Arm Boh Sah Eth Old-Lat Phil Cyr.

μου for *σου*[2] = 106 Cyr; many omit.

om *σου κτηνη* = E 44 75 Phil; omission by *homoioteleuton*.

43 (55, 24) *π*[*οιεις*] *μοι* for *ορας*: no support; a gloss crowded out the true text. Schmidt reads *π*[*αρ ε*]*μοι*.

των θυγατερων for *ταις θυγατρασιν* = all except A.

43 (55, 25) *ετεκε̄* for *ετεκον*: no support; probably scribal error.

44 (55, 26) *διασωμεθα* for *διαθωμεθα*: no support; scribal error.

44 (55, 27) *ανα* + *να*: dittography.

om *ιακωβ* = all except A Old-Lat.

ϊδου for *ιδε* = D M 15 52 53 54 57 82 108 129 130 135 314 344 376 381 426 etc.

45 (55, 29) *στηλη* for *στηλην*: omission of abbreviation stroke.

46 (56, 1) Transpose *εκει και επ*[*ιον*]: cf. omission of *εκει* in E 44 54 59 106 107 344 Boh Eth Chr; more omit *και επιον*.

47 (56, 3) *ο βουνος* for *βουνος* = 52 54 57 Boh and many listed by Holmes and Parsons.

της μαρτυριας for *μαρτυς* = all except A.

48 (56, 4) *αυτω λαβαν* for *λαβαν τω ιακωβ* = 15 Arm according to Holmes and Parsons; 54 conflates.

om *αυτη*[1] = D E M 19 44 52 54 55 57 75 106 120 129 134 314 344 407 etc.

48–49 (56, 5) om by *homoioteleuton* from [*ανα μεσον*] *ε*[*μο*]*υ και σου* to *ανα μεσον εμου και σου* = 106.

50 (56, 6) *λημψη* = A 15 58 72 82 135 376 426 and few.

50 (56, 7) om *εστιν* = 135.

52 (56, 7) *διαβων* for *διαβω*: circumflex accent read as abbreviation stroke.

εμε for *με* = 72 Chr.

om *τον*: no support.

54 (56, 9) Transpose *αυτου του πατρο*[*ς*]: no support.

54 (56, 11) *επιᾱ* for *επιον*: no support; adaptation to first aorist.

55 (56, 12) *υϊου* for *υιους*: omission of abbreviation stroke.

om *αυτου*[2]: no support; cf. E 19 44 106 108 314, om *αυτου*[1].

XXXII, 1 (56, 13) *απηρεν* for *απηλθεν*: no support; translation variant by one better acquainted with seafaring.

1 (56, 14) om *τοις οφθαλμοις* = all except A E 53 56[a] 75 129 Eth.

2 (56, 16) om *εκεινου* = D 53 Cyr.

παρεβ̄πολαι for *παρεμβολαι*: an expansion of the abbreviation stroke in the parent MS was read *β* but the abbreviation stroke retained; also sound error. Note separation stroke between *β* and *π*.

3 (56, 17) (*αγγελους*) + *εμπροσθεν αυτου* = all except A Eth (19 314 *εμπροσθεν* only).

[*του α*]*δελφου* for *τον αδελφον*: no support; probably misinterpretation of abbreviation stroke.

τη[*ν*] *τηειρ* for *σηειρ*: no support; scribal error plus insertion of article.

4 (56, 18) *κο* for *κω̄*: no support; omission of abbreviation stroke and false quantity.

5 (56, 21) *αναγγειλα* for *αναγγειλαι*: omission of abbreviation stroke.

6 (56, 22) *απεστρεψαν* for *ανεστρεψαν* = E L 19 44 52 54 56 57 61 106 107 108 314 318 344 Cyr etc.

6 (56, 23) (*και*²) + *ϊδου αυτ[ος]* = E L M 19 44 52 53 54 55 56 57 59 106 107 108 120 129 134 314 318 381 407 Boh Sah Old-Lat Cyr etc.

ει ηλθομεν for *ηλθομεν*: error arose from corrected itacism of parent MS.

σου for *σοι* = E* M 19 44 52 53 54 56 57 58 59 61 72 75 106 129 135 344 376ᵃ 426 Syr-Hex Chr etc.

6 (56, 24) At first transpose then omit *μετ αυτου*: cf. Vulg.

7 (56, 24) *εφοβηθη* for *εφοβειτο* = all except A 37 Old-Lat Vulg.

ηπoροιτο for *ηπορειτο*: rare itacism.

7 (56, 25) *του μετ αυ[το]υ* for *τον μετ αυτου*: perhaps misinterpretation of abbreviation stroke.

Transpose *τα προβατα και τα̅ βοας* = G 15 72 82 135 376 426 Boh Eth Old-Lat Syr-Hex. Only 129 has *τας* for *τους*.

8 (56, 28) *σωζεθαι* for *σωζεσθαι*: omission of abbreviation stroke.

9 (56, 28) om *ο θ̅ς̅* at first with 56* but add above by same hand = all other MSS.

9 (56, 29) *κ̅ς̅* for *κ̅ε̅* = G 134 (cf. 53); most MSS have *ο θ̅ς̅* or conflate.

αποτροχε for *αποτρεχε*: scribal error.

10 (56, 30) *ϊκανωται* for *ικανουσαι*: no support but cf. *ικανουται* of D E M 58 Syr-Hex Cyr (82).

om *απο*²: no support but cf. Arm Eth Chr Vulg.

11 (57, 3) Transpose *αυτο̅ εγ[ω]* = 19 108 314.

om *με και*: no support but note correction of *μητερα*; probably omission and correction in parent MS.

μητερα = A G* 19 108 130 314 318 344 426 Arm Eth Old-Lat Syr-Hex Cyr etc.

12 (57, 4) *κα* for *και*: omission of abbreviation stroke.

13 (57, 5) *εκοιμηθης* for *εκοιμηθη*: non-accent mark read as abbreviation stroke.

13 (57, 6) om [*και εξαπεστειλεν*] = L 56ᵃ 129 Eth Old-Lat Vulg (obelized by G); transposed by 72.

14 (57, 7) [ε]ικοκοσι for εικοσι: dittography.

15 (57, 8) βοθ̄ς for βοας: scribal error, cursive influence.
ταρους for ταυρους: omission of abbreviation stroke.
(εικοσι) + και = all except A L 53 82 Boh Sah Eth.

16 (57, 10) και ειπεν for ειπεν δε = 19 Old-Lat Arm Georg.

17 (57, 11) αυτοι for και[1]: no support.
προτω for πρωτω: false quantity.

17 (57, 12) συναντησιν for συναντηση: no support; apparently itacism and non-accent mark read as abbreviation.

18 (57, 13) om και[1] = all except A 19 44 55 59 130 134 314 Arm Boh Sah.

18 (57, 14) απεστειλεν for απεσταλκεν = 75 130 381.
om μου = L 55.

19 (57, 16) ησαν without article: against A G 37 61 426.

20 (57, 18) π[αραγ]εινεται + προς σε: no support; probably an interpretative gloss.
om from προσωπον αυτου[1] to προσωπον αυτου[2] by *homoioteleuton* = 44 106 107.

21 (57, 19) παρεπορευοντο for προεπορευοντο: cf. παρεπορευετο of G 15 44 82 106 314 426.

22 (57, 22) διεβην for διεβη: non-accent mark read as abbreviation.

22 (57, 23) ϊακοβ *prim scr* = 407; corr ϊαβοκ = most MSS. The error was older and was the source of ιακωβ in 15* 44 53 72 75* 130 Arm Eth Old-Lat Cyr.

24 (57, 25) Transpose ανθρωπος μετ αυτ[ου] = all except A 52 54 57 Boh Clem Or Eus Cyr and few others.

25 (57, 26) om και[1]: no support except Vulg.
εναρχησεν for εναρκησεν: sound error.

25 (57, 27) αυτω̄ corrected to αυτο̄: the interchange of ω and ο is common; see Introduction.

26 (57, 28) The error δε for με was noticed at once by the scribe and με written above, but he forgot to delete δε.

26 (57, 29) Transpose *με ευλογησης* = all except A 37 61 Arm Chr.

27 (57, 29) *τω ονομα*: merely false quantity.

om *εστιν* = G L 19 58 76 314 426 Sah Eth Or Eus.

28 (57, 30) *ειπεν δε* for *και ειπεν* = G L 15 19 44 58 72 82 108 129 134 135 314 318 376 381 426 Old-Lat Just Or Eus Spec.

om *αυτω* = 120 134 407 Sah.

αλ' αλλα: no support; probably a conflate; cf. *αλλ'* in many MSS.

28 (57, 31) Transpose *εσται το ονομα* [*σου*] = all except A.

28 (58, 1) *δυν*[*ατος*] = A G M etc. Schmidt adds *εση* with related MSS, for which space seems insufficient.

29 (58, 1) + *αυτον* before [*ιακωβ*] = L 52 129 318 Sah Old-Lat Vulg Cyr.

29 (58, 2) *ο δε ε*[*ιπεν*] for *και ειπεν*^{2} = Old-Lat Phil Spec.

[*ινα*] *τι* + *τουτω*: false quantity for *τουτο* = all except A 59 72; 53 56^{a} 129 add in different order.

om *συ* = D G L 15 44 58 72 82 135 426 Arm Sah Old-Lat Phil Just Clem Or Eus Chr Cyr Thdt Spec. Many transpose.

30 (58, 2) om [*ιακωβ*] = L 19 77 108 314 Eus Chr Thdt.

30 (58, 3) *προ* for *προς*: omission of abbreviation stroke.

31 (58, 4) *ενετειλεν* for *ανετειλεν*: no support; scribal error, cursive influence.

ηνος for *ηλιος*: scribal error, cursive influence.

32 (58, 5) om *γαρ* = all except A 37 61.

ισλαηλ for *ισραηλ*: interchange of liquids.

32 (58, 6) om by *homoioteleuton* *του μηρου*^{1} to *του μηρου*^{2} = E 71.

ου for *και*^{ult} = 19 44 53 56^{a} 106 108 129 314 376.

XXXIII, 1 (58, 7) (*ιακωβ*) + *τοις οφθαλμοις* = 53; G (with *) and many others add *τοις οφθαλμοις αυτου*.

[*ι*]*δε* for *ιδου*: no support; perhaps [*ω*]*δε* should be supplied, cf. *ιδου ωδε* in 44.

om *αυτος* = all except A 37 61.

1 (58, 8) (*μετ αυτου*) + *εφοβηθη* [*γαρ ι*]*ακωβ' σφοδρα*

και ηπ[*ορειτο*]: no support, but cf. 32, 7, where the same sentence appears except *δε* for *γαρ*; space requires the extra letter here.

1 (58, 9) om *επι*[2] = G 15 58 72 75 82* 135 376 426 Sah Old-Lat Chr; a deleted *ε* above the line seems to indicate that *επι* stood in the parent, though perhaps deleted.

1–2 (58, 9) om by *homoioteleuton* from *παιδισκας* to *παιδισκας* = 53 54 58 72 75 76 84 134 314 Eth Old-Lat.

2 (58, 10) *προτοις*: no support; false quantity.

3 (58, 11) *προηλθεν* for *παρηλθεν* = all except A Arm and few.

3 (58, 12) *του αδελφō* = A E G 56 82 120 129 130 407; cf. 53, *τον αδελφον*.

5 (58, 15) *παιδι* for *παιδια*: omission of abbreviation stroke.

6 (58, 16) *τεκνα* for *παιδια* = all except A 426* Old-Lat and few.

7 (58, 17) [*π*]*ροσεκυνησεν* for *προσεκυνησαν* = Eth; probably scribal error.

τουτο for *ταυτα* = 19 44 58 72 75 106 108 314 426 Old-Lat.

8 (58, 18) Transpose *εστιν σοι* = 72.

8 (58, 19) *απηντηνκ*[*α*] for *απηντηκα*: either non-accent mark read as abbreviation, or the mistake arose through sound error.

8 (58, 20) *εναντιον σου* for *εν οφθαλμοις σου* = all MSS except A (D 52 54 57) and few.

9 (58, 20) *εσται* for *εστω*: scribal error, cursive influence.

10 (58, 21) *ϊακωβ̄β̄* + *αυτω*: no support, though added in different order by D 130 Eth.

θυρηκα for *ευρηκα*: scribal error, cursive influence.

12 (58, 25) *πορευσομεθα* for *πορευθωμεν* = E G 15 44 52 55 56 82 134 344 426.

επ ευθ[*ει*]*ας* for *επ ευθειαν* = 44 53 56[a] 75 106 107 129 135.

13 (58, 27) om ουν = 30 Georg; cf. Arm Old-Lat Chr. (μιαν) + η δυο = M 44 53 56 58 76 106 107 129 318 Sah Eth.

14 (58, 28) προσελθετω = A* G 72 120 130 314 407 426. om μου[1] = G 15 135 426[a].

14 (58, 29) σχολη for σχολην: omission of abbreviation stroke.

εμου for μου[2]: no support.

14 (58, 30) om με = 15 44 75 106 381.

17 (59, 2) εις κ[ηνας] for εις σκηνας: treated as one word, single consonant for double.

18 (59, 5) ηλθον for ηλθεν: no support; scribal error.

18 (59, 6) Transpose [με]σο[ποτα]μιας της = 44 55 59 75 76 106 107 134 318 etc.

19 (59, 7) τη for την: omission of abbreviation stroke.

19 (59, 8) [εμ]ωρ: always so spelled in 911 and Sah, and sometimes in 20 54 75 426 Chr.

\+ του before πατρο̄ = 55 72 76 134 135 318 Chr.

XXXIV, 1 (59, 10) τας + τας: dittography.

2 (59, 11) om ο before υϊος = 19 Cyr.

3 (59, 14) παρθενην for παρθενον: grammatical error.

4 (59, 15) παι[δα] for παιδισκην = G 15 19 72 82 135 314 376 426.

5 (59, 16) εμια for εμιανεν: omission of abbreviation stroke; see Intro.

7 (59, 20) τε for δε[2]: no support; sound error.

7 (59, 21) om συχεμ = all except A 53 56 76 129 Boh Sah Eth.

8 (59, 22) Transpose εμωρ αυτοις = G 15 52 56 57 59 72 76 82 120 130 134 344 381 407 426 etc.

8 (59, 23) τοδε for δοτε: transposition of like consonants; not so in repetition of passage below.

om ουν = 19 314 Sah Eth, to which add with Holmes and Parsons 108 Chr Bar-Hebr.

Transpose α[υτ]ω αυτην: no support; note that αυτην is omitted in the repetition of this passage in the next line. Probably αυτην had been supplied between the lines in the parent MS.

9 (59, 24–25) *επιγαμβρευσασθαι* for *επιγαμβρευσατε* twice = E G 15 18 (19) 44 56 72 75 82 106 120 129 130 134 135 344^{txt} 407 426.

(*υμων*^{1}) + *δοτε αυτω γυναικα επιγαμβρευσασθαι* [*η*]*μιν τας θυγα υμων*: dittography of previous sentence, but *δοτε* correct and *αυτην* omitted; *θυγα* for *θυγατερας* looks like omitted abbreviation stroke, but is spelled out correctly in the first writing of the passage. Perhaps the repetition was already in the parent MS.

9 (59, 25) (*υμιν*^{2}) + *γυναικας*: a misplaced correction; cf. (*υμων*)^1 + *εις γυναικας* in 53 54^{b} 55 59 75 106 107 134 318 344^{mg} 381 Boh etc.

10 (59, 26) *κατωκειτε* for *κατοικειτε*: probably an itacism.

10 (59, 27) *η γη ϊδου* for *ιδου η γη* = D E G 15 19 55 56 59 (72) 82 120 130 134 135 344 407 426 Arm Eth.

om *και*^{3}: no support, but cf. Vulg.

10 (59, 28) *αυτην* for *επ αυτης*: this seems an intentional change to reflect on the Jews. The meaning is "cheat it" rather than "trade in it."

ενκτησασθε for *ενκτασθε* = G 15 56^{a} 82 344^{txt} 376 426 etc. (*εγκτησασθε*).

11 (60, 2) *αν* for *εαν* = 44* 72 134 407 426 and few.

om *ημιν* = all except A.

δωσω for *δωσομεν* = Vulg Arm.

12 (60, 2) *την* + *τ*[*ην*]: dittography.

12 (60, 3) [*ειπ*]*ηδε* for *ειπητε*: sound error.

δησετε for *δωσετε*: *δεω* meaning to bind is a possible word to use of marriage, but one can not say whether it came in here as a gloss or as a translation variant.

om *εις*: no support except Vulg, but cf. omission of *εις γυναικα* in 106 and the change of verb above.

13 (60, 5) *εμεαναν*: expand abbreviation *εμε*(*ι*)*αναν*; it is an itacism.

τειναν for *δειναν*: sound error.

14 (60, 6) om *υιοι δε λειας* = 19 44 53 54 107 108 314 Eth; many omit *δε* and more prefix the article.

+ *το ρημα* before *τουτο* = all except A.

15 (60, 8) *ωμοιωθησομεθα*: false quantity, *ω* for *ο*.

om *και κατοικησωμεν εν υμιν*: omitted by Vulg, representing the original Hebrew, and obelized by G 344, yet it is probably only an omission by *homoioteleuton* in the Hebrew.

16 (60, 10) *υμων* for *ημων* = G* 18.

16 (60, 11) om *γυναικας* = 19 108 314 Vulg and obelized by G.

οικησομεν for *οικησωμεν* = most MSS except A 19 44 55 59 75 82 106.

17 (60, 12) α[*κουσ*]*ητε* for *εισακουσητε* = 72 75.

περιτεμεσθαι for *περιτεμνεσθαι* = (G) 120 318 407; yet probably only omission of abbreviation stroke.

18 (60, 13) *ηρεσαν δο* (= *δε*) for *και ηρεσαν* = 129.

19 (60, 14) om *του* before *ποιησαι* = 19 106 108 129 314 318.

19 (60, 15) *εντοξος* for *ενδοξοτατος*: cf. *ενδοξος* of 44 56^a 106 107 129. The sound error is common in 911.

21 (60, 18) *κατοικειτωσ*[*αν*] for *οικειτωσαν*: no support; translation variant, but cf. Vulg Eth and Arm, which point to *και οικειτωσαν*, which can be read here.

21 (60, 21) *δωσομε* for *δωσομεν*: omission of abbreviation stroke.

22 (60, 22) *οικειν* for *κατοικειν* = G 15 19 44 53 56 72 75 82 106 107 108 129 135 314 376.

22 (60, 23) *πε*[*ριτμηθ*]*ηναι* for *περιτεμνεσθαι*: no support but cf. verse 15.

ημας for *ημων* = 30; the change in the form of the verb probably had influence here.

23 (60, 24) (*ϋπαρχοντα*) + *αυτων* = 44 53 56 106 107 129 Sah.

om *αυτων* after *τετραποδα* = G 53 56 72 82 129 135 318; note the transpositions.

23 (60, 25) *εστι* for *εσται* = 53 56 129 (*εστιν*) Eth.

ομοιωθημεν for *ομοιωθωμεν*: no support for the odd grammatical change.

οικησιν for *οικησουσιν*: error by omission of single syllable.

24 (60, 26) *εισπορευομενοι* for *εκπορευομενοι*: scribal error, cursive influence, though change appears also in Eth.

παντος for *παντες*: no support; scribal error, cursive influence.

24 (60, 28) *ο αρσης* for *αρσην*: no support; intentional grammatical change.

25 (60, 28) om *εν*^{1} = 55 75^{a} 82 Vulg.

25 (61, 1) *οι α οι αδελφοι*: dittography of *οι α*; the article is supported by G 15 19 44 52 57 72 106 107 108 130 134 135 314 318 376 381 Boh.

τινας for *δεινας*: sound error.

26 (61, 2) *το̣* for *τον*^{1}: omission of abbreviation stroke, but supported by 120 407.

om *τον*^{2} = all except A 53.

26 (61, 3) *το στοματι*: cf. *τω στοματι* in 30.

δειναν for *δεινα* = all except A 19 53 72 75 106.

[*σ*]*υχεμ* for *του συχεμ* = D 18 44 52 54 55 57 58 59 72 75 82 106 107 381 etc.

27 (61, 4) *ει*[*σηλθ*]*οσαν* for *εισηλθον*: no support; Alexandrian form.

τραματιας for *τραυματιας*: omission of abbreviation stroke.

28 (61, 5) *βοε̣*[*ς*] for *βοας*: wrong form for accusative; see Intro.

om [*αυτων*^{2}] = Vulg Arm Goth.

28 (61, 6) *των* for *αυτων*^{3}: no support; omitted by 44 Vulg.

δε for *τε*: sound error.

ωσα for *οσα*^{1}: false quantity in *ο* sound.

πα for *πολει*: error of carelessness but cf. 30, 31: *παν* for *πολιν*.

29 (61, 7) om by *homoioteleuton* from *αυτων*^{1} to *αυτων*^{2} = 56*; cf. Vulg.

om *αυτων*^{3} = 56* 314 Arab.

30 (61, 8) + *προς* before *συμεων* = 120 407 Vulg Cyr.

30 (61, 9) om *με*^{1}: no support.

+ *πασι* before *τοις κατοικουσι* = G (obelized) 15 19 44 53 56 72 76 75 82 106 107 108 130 134 135 314 318 344 Arm Boh Eth Chr Cyr etc.

30 (61, 10) + *εν* before *τοις φερεζαιοις* = 19 53 56 75 76 107 108 129 134 314 Chr Cyr etc.

ονοστος for *ολιγοστος*: scribal error, cursive influence, but aided by the omission of *γ*, a sound error.

30 (61, 11) om *επ εμε* = Vulg Goth.

εκτριβησομαι for *εκτριβομαι* = all except A.

συνκοψουσιν: non-assimilation = D E.

om *εγω*: no support. om *ο* before *οικος*: no support.

31 (61, 11) *και* for *οι δε* = 44 72 75 106 107 314 Arm Boh Eth.

31 (61, 12) *χρησοντα̅* for *χρησωνται* = most MSS except A D.

XXXV, 1 (61, 12) om *προς* = L 52 54 57 59 76 Goth Eus etc.

1 (61, 13) *τοπω̅* for *τοπον*: false quantity in *ο* sound.

1 (61, 14) Transpose *σε αποδιδρασκει* (note omission of abbreviation stroke); same order in D E L 55 56 59 129 130 134 Chr Cyr.

πρωσοπου: false quantity in *ο* sounds.

2 (61, 15) *πασι* = E; only omission of abbreviation stroke.

[*αλλοτρ*]*ιους* + *τους μεθ υμων* = D L 44 52 53 54 55 56 57 75 76 106 107 129 134 381 Arm Boh Phil Cyr etc.

2 (61, 16) *καθαρισθετε* for *καθαρισασθε* = *καθαρισθητε* of L 19 120 135 314 407; see Intro.

3 (61, 17) *ποιησομεν* for *ποιησωμεν* = 135 Eus; quantity error in *ο* sound.

3 (61, 18) [*θυσι*]*ạσ̣*[*τ*]*η̣ρ̣ι̣ο̣̅* + *τον βωμον*: a conflate; cf. *βωμον* of 56*.

επακουσατι for *επακουσαντι*: omission of abbreviation stroke.

τω for *μοι*: no support.

3 (61, 19) om *με* = 135. om *εν*²: no support.

οδω + *παση* = 53 56ᵃ 129.

επορε̅θην for *επορευομην* = E G and all others except A D 56* Boh Cyr.

4 (61, 20) om *οι ησαν εν*: no support.
αυτω for *αυτων*: omission of abbreviation stroke.
4 (61, 21) *τερεμινθον* for *τερεβινθον* = G L 56 71 129; interchange of *β* and *μ*.
4 (61, 22) *τη* for *της*: omission of abbreviation stroke.
5 (61, 22) *εκει* for *και*[1]: no support.
εξαλας for *εξηρεν*: interchange of liquids for *εξαρας* of 56[a] 129 Sah.
5 (61, 23) om *φοβος*: no support.
5 (61, 24) om *των*: no support; the scribe is hastening at the end.
7 (61, 26) *θυσιαστηριου* for *θυσιαστηριον*: misinterpretation of abbreviation stroke.
τοπου + *εκεινου* = E 44 52 54 55 57 59 72 75 106 107 134 376 Boh Sah Goth Just etc.
8 (61, 28) om *δεββωρα η τροφος*: no support.

Mich. Pap. 2724, a fourth century fragment of a parchment leaf, written on both sides.

Genesis, chapter XIII:

7 [ε]
[γε]νετο μαχη [ανα μεσον]
των ποιμενων τω[ν κτη]
νων του αβραμ και ανα [με]
σον των ποιμεν[ω]ν των
κτηνων του λωτ οι δε χα
ναναιοι και οι φερεζαιοι
τοτε κατωκουν τ[ην γην]
8 ει[πεν . . . .]

10 [. . . ιορδαν]ου οτι πασ[α]
[ποτ]ιζομενη ην προ του
[κα]ταστρεψαι τον θ̅ν̅ σ[ο]
δομ[α κα]ι γομορρα ως ο πα
ραδεισος του θ̅υ̅ και ως η
γη αιγυπτου εως αν ελ
[θη εις] ζογορα· και εξελε
[ξατο εαυτω λωτ πασαν τ]η

There are no important variants in verse 7, though the fragment avoids changes of 44–106 and of 19–314 once each. In verse 10 the transposition [ποτ]ιζομενη ην is supported by 19 314 Arm only; there is a *lacuna* in 911. The only other variant is εως αν ελ[θη] for εως ελθειν, which is supported by 15 82 911. Though the last two letters are in *lacuna* the reading is certain for there is not space for four letters. The fragment is written carefully with letters evenly spaced. The variant found in 72 376, εως αν ελθειν, is probably a conflate of the common text with this old variant.

APPENDIX

LIBRARIES CONTAINING THE FACSIMILE OF THE WASHINGTON MANUSCRIPT OF THE MINOR PROPHETS AND THE BERLIN FRAGMENT OF GENESIS

Albany, New York: New York State Library.
Amherst, Massachusetts: Amherst College.
Ann Arbor, Michigan: University of Michigan.
Auburn, New York: Auburn Theological Seminary.
Austin, Texas: University of Texas.

Baltimore, Maryland: Johns Hopkins University.
Berkeley, California: Pacific Theological Seminary.
Berkeley, California: University of California.
Bloomington, Indiana: University of Indiana.
Boston, Massachusetts: Boston Public Library.
Boston, Massachusetts: Boston University School of Theology.
Boulder, Colorado: University of Colorado.
Brunswick, Maine: Bowdoin College.
Bryn Athyn, Pennsylvania: Academy of the New Church.
Bryn Mawr, Pennsylvania: Bryn Mawr College.
Burlington, Vermont: University of Vermont.

Cambridge, Massachusetts: Harvard University.
Chapel Hill, North Carolina: University of North Carolina.
Charlottesville, Virginia: University of Virginia.
Chester, Pennsylvania: Crozer Theological Seminary.
Chicago, Illinois: Chicago Theological Seminary.
Chicago, Illinois: McCormick Theological Seminary.
Chicago, Illinois: Meadville Theological School.
Chicago, Illinois: University of Chicago.
Cincinnati, Ohio: Hebrew Union College.
Cincinnati, Ohio: University of Cincinnati.
Cleveland, Ohio: Saint Ignatius College.
Cleveland, Ohio: Western Reserve University.
Columbia, Missouri: University of Missouri.
Columbus, Ohio: Ohio State University.

Dallas, Texas: Southern Methodist College.
Denver, Colorado: Iliff School of Theology.
Des Moines, Iowa: Drake University.
Detroit, Michigan: Detroit Public Library.
Durham, North Carolina: Drake University.

Enid, Oklahoma: Phillips University.
Eugene, Oregon: University of Oregon.
Evanston, Illinois: Garrett Biblical Institute.
Evanston, Illinois: Northwestern University.

Fort Worth, Texas: Texas Christian University.

Gambier, Ohio: Kenyon College.
Gettysburg, Pennsylvania: Lutheran Theological Seminary.

Hanover, New Hampshire: Dartmouth College.
Hartford, Connecticut: Hartford Theological Seminary.

Indianapolis, Indiana: Indiana State Library.
Iowa City, Iowa: University of Iowa.
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